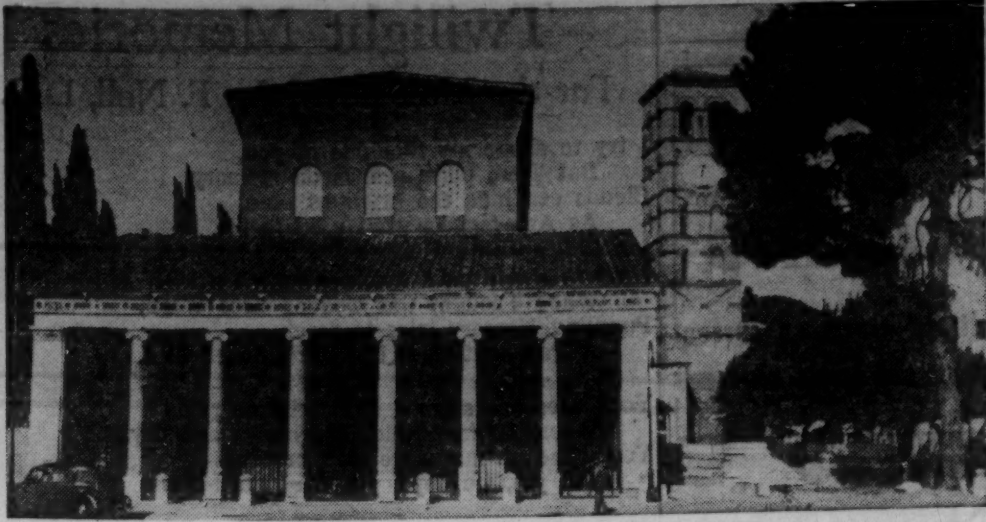




Left is the ancient Church of San Lorenzo in Rome as it appeared after being hit by aerial bombs in 1943, while at the right is the same shrine as it looks today after years of painstaking repair work. San Lorenzo is among the oldest of the nearly 400 churches in the Eternal City.

SAN LORENZO

St. Lawrence, whose feast is August 10th, belongs in a special way to Rome

SISTER MARY LUKE, S.S.N.D.

If you were to say "San Lorenzo" to a Roman, it would be hard to guess what he might pop into his mind. He might think immediately of a huge cemetery, a religious basilica, the hottest day of the year, or a fiesta with glittering fountains in the town of Tivoli.

He might come up with names and dates: Pius IX, Constantine the Great, Alcide de Gasperi, Honorius III, or Pius XII from whom he can still see kneeling with stretched arms, praying amidst the rubble left by a direct hit. He might think of Allied bombers in 1943.

Or if he has a liturgical bent he might recall that one of the four common vigils of the Sacred Congregation of Rites is not to suppress in its decree last April the vigil of the feast of St. Lawrence, one of the most celebrated early martyrs.

As a matter of fact, St. Lawrence belongs in a very special way to Rome, and Romans know, as they have always known, that he is one of them. The simple folk like to call the shooting-stars that flash through the night sky around August 10 the year "St. Lawrence's tears." They remind you, too, that the gridiron gave St. Lawrence a death by fire and that his feast is always sure to be the hottest day of the year. A visitor to Rome can gauge the popularity of San Lorenzo by the fact that there are seven Roman churches dedicated to him. During the Middle Ages there were 34! And a Catholic who would like to spend a particularly interesting feast of St. Lawrence might make a pilgrimage to some of the places where he is honored. Suppose we start out together!

The first stop? No doubt about that! The basilica of St. Lawrence-Outside-the-Walls. That is one of the seven pilgrimage churches of Rome and is built over the tomb of St. Lawrence. It has been a place of pilgrimage for 1,600 years! As we arrive in the spacious piazza, we find a strange unity in the picturesque setting with a statue of the martyr-deacon on a marble column in front of the basilica, a medieval bell-tower to the right, and dark green cypress and pine trees in the background. We notice the immense Roman cemetery, "Campo Verano," next to the basilica, and think for a moment of the ancient Christian catacombs of the area, now largely damaged by the modern cemetery.

Like the pilgrims who followed the ancient itineraries to visit the tombs of the martyrs, we venerate the relics of St. Lawrence in the crypt below the sanctuary. We recall that St. Lawrence, archdeacon of Rome, died in 258, a few days after St. Sixtus II had been martyred. The details of his torturous death over a slow delivery of the poor of the church

as the "treasure" the prefect demanded, are as familiar to us as the quip recorded in the antiphon for vespers, "Turn me over now, my body is roasted enough on that side." His feastday August 10 was already designated in the Roman Calendar of 354 and from early times his name has been included in the Canon of the Mass.

In 330 Constantine the Great erected the first cemeterial church over the tomb, and two centuries later Pope Pelagius II enlarged the crypt and built a basilica. Other pontiffs further enlarged and restored it. Honorius III in 1216 changed it considerably, and the modern popes Pius IX and Pius XII have played special parts in its history.

We find near the tomb of St. Lawrence a chapel in which lies the Pontiff who suffered much from the turbulent forces of political revolution and philosophical chaos — Pope Pius IX, whose cause for beatification was enthusiastically introduced this year. We are deeply impressed by the rich beauty of the tomb of the pope who had asked to be buried in a simple, inexpensive tomb in that basilica consecrated "by the blood of the most holy Levite, Lawrence." It is well known that the great pope, who had endured such bitter treatment during his lifetime was not left unmolested even after his death. His funeral took place at midnight, and when the transfer of his body took place, anti-papal factions tried to seize it and throw it into the Tiber. This final insult infuriated the whole Catholic world, and contributions from all nations built a magnificent tomb for Pope Pius IX.

As we leave the chapel we notice a few persons entering a crypt just behind that of St. Lawrence. There we see fresh flowers, wreaths with the red, green, and white of the Italian flag — and we realize that for many Italians San Lorenzo means the burial place of Alcide de Gasperi, Christian Democrat premier, a great statesman, a great Catholic. He died in August 1954, and was given the unusual privilege of being buried in the basilica.

Back out in the fresh air we look again at the marble column and see that it is another tribute from Pius IX to St. Lawrence. We glance at the basilica and try to imagine how it looked when it was almost completely destroyed during the bombardment of July 23, 1943. Romans speak with deep feeling when they describe the actions of Pope Pius XII, a Roman himself, when the report was brought to him. He hastened immediately to the scene, knelt and prayed there in the rubble of beams and mortar, and wept unashamedly. The poor from neighboring slums joined their Holy Father (Continued on page 10)

OUR SUNDAY VISITOR

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Fort Wayne Edition
MAGAZINE SECTION

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NO. 15

What is Heaven like?

Perfect happiness

FRANK SHEED

● EVERY ROAD must have an end, a destination, and the same is true of the road of life. The atheist tries to place the end of the road at death. But atheists are always exceptional in the world. For most men the question of what is the end of life simply means what comes after death.

But what is on the other side of the door of death? Some say they don't care; but no one can really mean that—eternity is a long time. To know what comes after death would be an impossible mystery, however, if God hadn't told us. Fortunately He has. He has told us that heaven is at the end of the road of life.

What is heaven like? Some tell us that it is simply a place of harps, hymns, crowns of gold and streets of jasper. But these are only symbols without much meaning for us. For the average man, a place of endless hymn-singing is anything but pleasant.

Heaven is the place of perfect happiness, flowing from the knowledge and love of God. We know from experience that happiness is always in the soul. The state of the body may cause happiness, but happiness itself is always in the soul.

Some people might think it too spiritual to say that perfect happiness consists in direct knowledge and love of God. But think of the happiness you feel at the sight of a beautiful sunset, at the sound of beautiful music, or at the sight of the one you love deeply.

These flashes of great happiness last for only a minute. But the God Who created the one you love, and the beauty of the sunset is the source and author of all beauty. The sight of Him will bring more joy than seeing any of these other passing things. And the difference is that you will never get tired or weary of Him Who is infinite Beauty.

The biggest thing to remember about heaven is that we cannot picture it. As St. Paul tells us, the happiness of heaven is indescribable and unimaginable. But it is perfect and can be ours — forever with God.

RIGHT or WRONG

Editors' views on current
events and others' comments

At The Summit

NOW that it's all over, we can honestly say that we foresaw no possible good from the Geneva Parley. How could anyone seriously think of doing business with a set of established thieves and liars? If you were a small-town banker would you think of lending Krushchev or Bulganin as little as \$1,000 without having 100% security right in front of you on the desk? It was beneath our President's dignity even to touch those murderers, much less to joke with them and give the world the idea that he thinks of them as respectable people.

And what must the poor slaves behind the Iron Curtain have thought — the millions in East Germany, in Poland, Bulgaria, Czechoslovakia, the political prisoners in Soviet concentration camps! They look upon our country as their main hope of deliverance, and here they are treated to plentiful pictures of the leader of the free world, Mr. Eisenhower, grinning with delight at the company of their jailers.

What alternative? Liberation of the slaves at any cost. Break off diplomatic relations with the U. S. S. R. and her satellites. Organize resistance movements in the captive states. Cut off all economic aid and trade. Keep turning the screw, tightening the vise, until internal revolution boils up and swamps the dictatorship.

Mr. Eisenhower has said that there is no alternative to peace. But it's not quite as simple as that. Do we have peace now? There are still a few of us who would rather be dead lions than live jackasses.

CATHOLIC TRAVEL

PILGRIMAGES, TOURS and
INDIVIDUAL TRIPS

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OUR SUNDAY VISITOR

With YOUTH Section

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Twilight Memories

For the Most Rev. John F. Noll, D.D.

I try to shape my thoughts of you,
But Time plays pranks on Memory.
Clouds can hide the brightest blue,
As Age forgets what used to be.

I try to shape your gracious speech
When Thought was wedded unto Word,
Pursuing Memory tries to reach
A Past that flees like a frightened bird.

Your presence seemed like welcome rain
When summer fields are brown and dry.
You come no more, we look in vain—
Not yet, we hope, your last good-bye.

You sent your Visitor to reach
With God's white Truth your scattered flock.
"One Church," they read, "to guide and teach—
Christ the Founder, Peter the Rock."

You plowed and planted all the day
From dawn until the sun had set.
With Faith and Hope we kneel and pray
That God may spare you to us yet.

The above "Twilight Memories" of Archbishop Noll was written by an old friend and contemporary just a few days before the first anniversary of the Archbishop's illness. It was on August 4, a year ago, that His Excellency suffered a stroke. His condition continues to improve and he handles much of his usual work, including the dictation of articles for Our Sunday Visitor. He is handicapped, however, by impaired sight and a weakened but not paralyzed right hand. During the past year Archbishop Noll observed his eightieth birthday and the thirtieth anniversary of his consecration as Bishop of the Diocese of Fort Wayne.

Father Carroll is well known throughout the nation as an author of many books of poetry, of an outstanding novel and a life of Christ. He was born in Ireland in August of 1876, so this month begins his eightieth year. He is a member of the Congregation of Holy Cross, was educated and taught for many years at Notre Dame and is now in residence at the University. He was appointed editor of "The Ave Maria" in 1934 and served in that capacity until his retirement a few years ago. We hope that you in reading Father Carroll's "Twilight Memories" will remember him and Archbishop Noll in your prayers.—Editor.

Then And Now

COMPARING the American reaction to Nazism with the present-day apathy to Communism, Dr. Mark Graubard of the University of Minnesota, writing in the "Saturday Evening Post," asked:

"What ever happened to the American sense of proportion, not to mention the American conscience? At a time when millions of people in Europe and Asia live under a communist terror, denied the elemental freedoms of action and thought which we take for granted, leading writers and intellectuals in the free United States spread abroad the falsehood that oppression and book-burning prevail in the United States, that terror stalks our universities, libraries and even haunts the average citizen."

"What a contrast to the situation in the U. S. A. when another totalitarian tyrant, Adolf Hitler, rose to power! Even before the Aryan laws, the pogroms and the incineration chambers darkened the German horizon, the reaction of the American public, its Govern-

ment and the college campus was prompt and unequivocal . . .

"How different the scene today! For the past ten years, communism has been shouting to the world that America must be destroyed, that America is the chief warmonger, the cause of world poverty and the mainspring of tyranny and oppression. Its first task was to obliterate America's good name among the peoples of the world. For this purpose the Soviet propaganda machine has received aid from the writers of hysterical books and articles deriding America as a tyrant."

"Soviet propaganda has encountered no opposition of the kind that made Nazi propaganda futile in the United States. There is hardly a single campus committee to aid refugees from the sovietized universities in Europe and Asia; no student anti-communist congresses; no Women's Leagues Against Concentration Camps. The eloquent voices of our more liberal leaders are raised more passionately against alleged American misdeeds and tyranny than against the darkness behind the Iron Curtain. One receives no telegrams urging one's signature under a manifesto pledging the signers' 'Lives, fortunes, and sacred

Paper Shortage Due To Strike

The strike at one of the mills from which we buy our paper continues and our quota of newsprint has been materially reduced. So, it remains necessary for us to publish another edition of only 12 instead of our usual 16 pages.

Again we have held advertising at a minimum in order to accommodate nearly all of our regular features.

We are hopeful that a just settlement of the strike will be reached in the near future, and suggest a short prayer by our readers for that intention.—Editor.

honor to the downfall of the Red tyranny. There are no placards reading 'Stop Khrushchev!' attached to the front bumpers of motor-cars . . .

"Had American liberalism displayed the same moral vigor against communist fanaticism that it did against Hitlerism, the world might be a safer place, and our moral leadership, established by our stand against aggression in the 1930's and our unstinted effort in World War II, would be unquestioned. We are now paying dearly in taxes, confusion and fear for maintaining a double standard of political morality."

Woe Was He!

If ever any man was overwhelmed by misfortune it is the fellow in an English cemetery on whose tombstone is the following record of grievances:

Neglected by his doctor,
Ill treated by his nurse,
His brother robbed the widow,
Which made it all the worse.
—Thomas A. Lahey, C.S.C.



GOD LOVE YOU

Most Reverend

Fulton J. Sheen

OPERA eorum sequuntur illos means "Their works do follow them." These words are taken from the Apocalypse of St. John and mean that we cannot go empty-handed into eternity; our hearts carry our good deeds done in Christ's name. To build a library to prove we love books or to endow a laboratory to show our intelligence profits us nothing. But to sacrifice a little saving for the refugees of Vietnam because we see Christ in them will aid in our eternal salvation.

Let nothing go to waste; the increase in salary should become an occasion for thanksgiving by sending a part of it for the Holy Father's Missions; a sin should be atoned for by aiding a leper who bears in his body only the outer symbol of sin. Even the trials, calumnies, false accusations of others should be accepted as the "chastening of the Lord" and offered up for the Moslems who are so difficult to bring to the Faith. Remember Our Lord told the story of the two women grinding at the same millstone; a catastrophe kills both, but the one is saved, the other not. It is not the work we are doing that is the condition of our salvation, but the union with Christ and His Kingdom that matters.

Two readers of this column, react in totally different ways. One says: "Why should I help the Africans; they don't help me." Another reader says: "I did not deserve the gift of faith; maybe an African would have served God better if he had it. I will therefore make a sacrifice and send it to the Society for the Propagation of the Faith, that Christ may be glorified and that He may have mercy on my soul."

When the first reader dies, relatives will gather round and say: "How much did he leave?" When the second reader dies the faithful will ask: "How much did he take with him?" and the Church will sing "His works follow him."

All things are ours if we serve Christ. Set aside a few pennies a day for example, and at the end of the month send them to the Holy Father who has to care for 100,000 missionaries throughout the world. He receives your sacrifices through his own Society for the Propagation of the Faith.

GOD LOVE YOU to J. S. for \$5. "I have been saving ten cents a day for the missions in thanksgiving for a favor received. Here is the result." . . . to J. K. for 50c. "I am 13 years old. Please accept half of my allowance for some mission child who gets no allowance at all." . . . to F. C. for \$15. "I am a hair-dresser and I fix the hair of those who are ill or friends who cannot afford to go to a beauty parlor. I accept no gratuity for my services but ask each person to give me a dollar for the missions. The enclosed is the result of five weeks of 'Tom's' . . . to M. P. for \$5. "We are a group of girls who have a small social club. The enclosed money is part of our dues which we decided to give to the missions."

Show a WILL to give to the missions by taking out a Propagation of the Faith annuity. You will be a double beneficiary; first by receiving a fixed income as long as you live; and secondly, in the grateful prayers of those whom your money goes to help after your death. If you would like further information about annuities write to us.

Cut out this column, pin your sacrifice to it and send it to the Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1x, N. Y., or your Diocesan Director.

Looking And Listening

A Guide For Family Entertainment

RADIO . . . MOVIES . . . TELEVISION
DALE FRANCIS

Catholic Actors In Objectionable Movies

LET this column cover a variety of things and start off with comments on a letter from a reader who wants to know Catholic actors and actresses have an obligation not to appear in films disapproved by the Legion of Decency.

First of all, the Legion of Decency never makes a rating of a film until the finished product is on view. Scripts are submitted, there is no prior knowledge of what the Legion will approve or disapprove and since frequently a film may be classified as objectionable on the basis of one or two scenes, a Catholic actor or actress might well be aware that the film would be disapproved.

I'd judge this could not ordinarily be true of condemned films, however. Those who made "Son of Man" and "The Moon Is Blue" were well aware that the Legion was not likely to give approval.

So when the theme of a film is objectionable it could seem that Catholic actors could avoid appearing in it. Since actors and actresses are under contract to make films chosen for them, it is not always an easy thing to avoid films an individual doesn't want to make. Joan Leslie was listed on it and Joan Leslie was skidding right out of the industry and you see her now only in occasional small budget films. Leslie deserves a lot of credit for her courage but it took courage and willingness to sacrifice transitory fame for values more permanent.

Some of the more important films certainly do have veto power. You can be certain that many of them are willing to use them. Right now I'm interested in seeing what Grace Kelly will do. MGM says they bought "Cat On A Hot Tin Roof" for her. It is difficult to see how they could hope to make it acceptable, although I suppose it is not an impossibility. If they don't though it will be a test of Miss Kelly, who I presume is important enough now to stand up to her employers. Right off hand, I put my money on Miss Kelly and predict she'll say no to any script that fails to meet high moral standards.

A GOOD SALE
Best news I've heard out of Hollywood was the word that Howard Hughes is getting out of the motion picture business. A few weeks back when I told RKO informed me I wouldn't be invited to see any more of their screenings, a flock of you wrote to RKO and told them off. So one of the big officials wrote to me, said I was the man who handled such matters and he hadn't given any orders to anyone to keep me from screenings and he wanted to know who had written the letter. I told him but I told him, too, that it didn't really matter to me. This executive had been with RKO for more than 20 years and so I told him that the way I figured it he was probably sorrier than I was about what had happened the last few years at RKO, and I'm sure I was right.

You see, the whole motion picture industry has been sad about the RKO Radio situation. This was one of the top studios and some of the old John Ford-Dudley Nichols pictures were among the best ever made but under Hughes RKO had been allowed to disintegrate. Hughes, whose sole claim to fame was motion picture making can be summed up by saying that three-fourths of the major productions condemned by the Legion in the few years have been his films, and the whole industry a black

it made me mighty happy to know he'd sold out to another company, the same group that controls Mutual Broadcasting System.

Now everyone can hope that RKO Radio will be restored to its former high place in the entertainment world, and when it is I'll be glad to get an invitation to sit in on screenings once again.

IN THE MAILBAG

A majority of the letters that come to me have nothing to do with the entertainment world at all — and I like it that way.

A fellow wrote asking me to urge that one special hour be set aside all over the world for everyone to pray for the conversion of Russia.

Many write to me to ask our prayers for their sick and I remember them and urge you to remember them. In the confusion that is my desk I mislaid a letter but not the smiling picture of a fellow who has multiple sclerosis. The picture stays on my desk, under the typewriter keys where he smiles up at me right now, reminding me of the courage of the ill.

And this week a priest friend from Texas came by to ask me if I'd ask you to pray for a pretty teenager named Gerry Nelson who is suffering from multiple sclerosis that struck her a couple years ago. "She's a little saint," my priest friend said and looking at her picture and hearing her story I can believe it. Geraldine Louise was her baptismal name. Say a prayer for her, won't you? And if any of you want to send her a letter or a card of encouragement the address is Gerry Nelson, 3610 Julian Boulevard, Amarillo, Texas.

Pray always for the ill and those of you who are ill, pray for the world from that powerhouse of a sick bed God has given you.

I've mentioned this before but let me tell you again for the sake of Martin Quigley. When you write to people whose names I suggest, don't expect an answer. Be satisfied with having had a chance to wish some one well and understand that the flood of letters and cards you send would place an impossible task on anyone who tried to answer them. Mr. Quigley started out, trying to answer your letters and then the flood of them made it impossible so he asked me to thank you for him. I told him you understand and that you don't write to get answers but to say thank you to those who deserve it.

I don't want to appear to be picking on Ed Sullivan but I figure he ought to read a little while in the third chapter of Ecclesiastes. Everything has its own place and I doubt if the place for reading the Bible is in a variety show like this. But the \$64,000 question lady was in the headlines and Ed never was a fellow to miss a chance to capitalize on the headlines.

Several months ago I reviewed enthusiastically a film that is just now beginning to play the theaters around the country. So this is a reminder that the entire family will get a pleasant evening out of "The Private War of Major Benson." It isn't a great picture but you'll laugh and you'll come away feeling a little happier.

Entertainment Reviews

FRANKIE LAINE SHOW (Wednesday, CBS, 8 p.m. EST Daylight) — This is the summer replacement for Godfrey and His Friends and its debut was pleasing. Laine doesn't do much as master of ceremonies except to keep the show moving but since this is what Godfrey had been failing to do, it made for welcome relief. There was nothing very new. The comedy was well done, an imitator was accurate, the music was varied and while Frankie Laine isn't one of

August 7, 1955

OUR SUNDAY VISITOR 3



CUT CHAPLAINCY BIRTHDAY CAKE — Chaplain (Major) Patrick J. Ryan, Army Chief of Chaplains, cuts a birthday cake during ceremonies at Fort Myer, Va., marking the 180th anniversary of the Army Chaplaincy. Helping the priest is Mrs. Wilbur M. Brucker, wife of the Secretary of the Army. At the ceremonies, a retreat parade made up of the U.S. Third Infantry and the U.S. Army Band passed in review before Chaplain Ryan and other dignitaries. The anniversary was dedicated to chaplains killed in World War II and in Korea.

my favorite vocalists, he has a pleasant enough voice.

THE NIGHT HOLDS TERROR (Columbia) — This is not a film for youngsters but for sheer dramatic power there has been nothing like it all year. It is a simple story based upon a true incident. A man picks up a hitch-hiker who holds him up and when he fails to get enough cash, holds the victim a prisoner in his own home to wait for morning when the victim is to sell his car and give him the money.

The theme is a harsh one but for suspense and economy of action this film is as good as they come. Jack Kelly and Hildy Parks are outstanding as the husband and wife. John Cassavetes as the leader of the hoodlums, Vince Edwards as the muscular romeo and David Cross as the crook with a conscience are all three excellent.

Andrew Stone produced, wrote and directed this film and he did it on a budget of \$67,000, which is virtually no expense at all compared to usual Hollywood costs. He effectively demonstrated that it doesn't take wads of money but talent to make a good motion picture.

The only faults of the film are minor — a change in the middle of the film to a documentary narration technique and the appearance of some familiar faces — Jonathan Hale for example — in a film that gained much of its reality from the fact that the actors were all unfamiliar.

I want to qualify my recommendation to just this extent. This isn't an uplifting theme. It is not a film for youngsters at all. But for those adults who appreciate good solid drama done with simplicity, this film wins my highest recommendation.

HOW TO BE VERY, VERY POPULAR (20th Century Fox) — An objectionable dance sequence, a couple of slightly off-color scenes and an unnecessarily strict economy in material used to cover the bodies of Betty Grable and Sheree North got this an objectionable in part from the Legion of Decency — deservedly so.

That's too bad, too, for Nunally Johnson has at time been zany funny. But so you can save time and money, let me give you the most amusing bit in the entire film and you can stay home.

This funny bit comes off camera, too. In the background you hear the toastmaster of the evening get up and begin, "The speaker of the evening needs no introduction. . . . And then surprisingly he says no more and the speaker gets up and starts speaking.

BETRAYED WOMEN (Allied Artists) — This is every bit as bad as the title sounds. The betrayed

women are in prison and there is a harsh woman warden and a handsome investigator and a beautiful inmate in on a bum rap and a woman with a heart of gold. Everything else is just as you would expect it to be. There is an escape, and the heart of gold gets a bullet in it because she wants to save the life of the beautiful girl whose investigator friend has solved the prison problems anyhow and is going to get her off so they can kiss as the film fades into the end — only who is going to wait around that long?

LAY THAT RIFLE DOWN (Republic) — Shucks, I wouldn't want to say anything harsh about old Judy Canova. So I guess I won't say anything at all because people who don't care much about Judy

Legion Of Decency Movie Classification

Class A, Section I—Morally Unobjectionable for General Patronage

Case Of The Red Monkey
Divided Heart, The
Last Command, The

Class A, Section II—Morally Unobjectionable for Adults

Naked Street, The
Class B—Morally Objectionable in Part for All

Big Bluff, The
Objection: Suggestive situations; low moral tone.
Kentuckian, The
Objection: Excessive brutality.

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Radio Replies Press, St. Paul 1, Minn.

Canova wouldn't be interested and people who like her don't care what the story is about. It's for the family and as clean as a cake of Ivory. It is a routine story about a modern Cinderella who eventually is very rich, very lucky in love and the complete victor over a tyrant of a stepmother.

Bishop At His Best

Famed Bishop Fulton J. Sheen one day stepped into the elevator of a department store. The operator called out "Going up!" and one woman jumped madly for the exit. Turning to Bishop Sheen, she said: "I don't want to go up, I want to go down. I did not think I could go wrong following you." Said the Bishop politely: "Madam, I only take people up, not down."
—Franciscan Message

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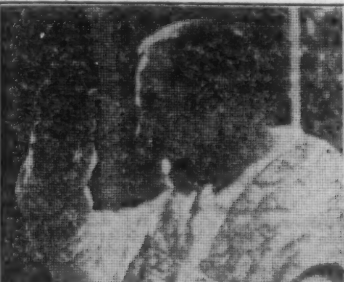
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How To Quarrel Successfully In Marriage

JOHN J. KANE

Don't Let In-Laws Make Outlaws Of Each Other

AMERICAN husbands and wives quarrel both with and over in-laws. These battles are about as frequent as they are futile. You can't readily change your husband's or wife's opinion of his own family. Yet that is just what you are trying to do. If your opinions of them were in agreement, you would be too. Quarrels with in-laws are just about as foolish. You can't alter them or their ways. In-laws are the inevitable appendages of marriage. Many people can't take them and very few can really leave them alone, so you must learn how to get along with them. Failure to accept your in-laws can make a husband and wife at least temporary outlaws to each other.

The sharpest and fiercest marital engagements in marital life are reputed to be with mothers-in-law. Some of this is tremendously exaggerated in American life. It may even become more so. For a long time we have been trying to stop scapegoating of minority

groups. A scapegoat is a socially approved target for criticism and blame. Many minority groups have served in the past.

Today charity and justice are lessening the scapegoat role of some minorities so American mothers-in-law, a true minority group in this respect, may become more frequent scapegoats for some married couples. Some mother-in-law have undoubtedly rocked the marital barks of their children; a few may even have capsized them. But almost all mothers-in-law get the blame for what only a few do. Not a few sons and daughters-in-law get out from under by projecting blame on their mothers-in-law.

When a man engages in open conflict with his mother-in-law the person most likely to get hurt is an innocent bystander—his wife. When a girl quarrels with her mother-in-law, she wounds her husband more than her in-law. Husbands and wives tend to forget that their mothers-in-law are their spouses' mothers, deeply loved by their sons and daughters. If you really love people, you love them when they are right and when they are wrong. A husband may get great satisfaction by humiliating his mother-in-law. It may help his ego to best her in a battle, but it is a type of martyrdom for his wife. He is amazed later when a bitter quarrel breaks out between himself and his wife over a trifle. Behind it, however, are the frustration and aggression his wife suffered and developed over her mother's humiliation.

The Way Out

The trouble with in-laws is that they aren't really friends and they aren't really relatives except by a legal fiction. As a result their roles are not defined and we lack a blueprint for getting along with them. In this respect some primitive tribes are more advanced than we are. Some have rigid taboos about in-laws, especially mothers-in-law. In one society a son-in-law must never look at or speak to his mother-in-law. In another society, a son-in-law must live in the home of his mother-in-law and she is the boss. In these cases, there is one and only one way of getting along with in-laws. In our society we have a variety of methods and before three or four years of marriage have passed, we have experimented with most of them. The difficulty is none of the methods seems to work. When you live with them, you quarrel with them. When you live away from them, you may quarrel over them. Isn't there a way out?

The only real answer is to assimilate in-laws. When you begin to think of your mother-in-law more as a mother than an in-law, assimilation is under way. It isn't easy but there are some simple ground rules that will help.

When you pick a husband or wife, you pick a mother-in-law too. All research about happiness in marriage points up the fact that the more a boy and girl have in common, the happier they are likely to be. When you marry a person of the same religion, nationality and social background, you are marrying into a family not entirely dissimilar from your own.

When you cross any of these lines you are marrying into a family somewhat dissimilar from your own. Since you love the girl or boy, your spouse's differences can be more readily overlooked and more easily tolerated than in-law differences. First, you don't love them—albeit you should—so you tend to view them more objectively. Second, in our society

THE other day, a high-minded and lovely young woman who had entered a convent a year or so before returned home, satisfied that she did not have a religious vocation.

Did her neighbors and friends and relatives respect her integrity in abandoning a way of life to which she found (or perhaps her superiors discovered) she was not suited? They did not. They assumed the attitude that she was a disgrace—oh, not a great big spectacular disgrace, you understand, but a disgrace nonetheless. They acted as though she were a failure. They did not say so in so many words, but they implied it by talking about it too much, by attaching too much importance to it, by too much speculation as to her reasons for leaving the convent—whatever would she do now?—the time she had wasted, the money that had been spent in the assembling of her wardrobe, the possible flaws in her character which prevented her perseverance in so high a calling.

This is utter nonsense. It is also one of the reasons why more young persons do not enter convents and seminaries. They are afraid to try when they hear unkind remarks about one of their friends who did try.

There is no more disgrace in young people leaving convents and seminaries than in other young people changing their minds about other kinds of careers they find not suited to their physical or temperamental make up. Young men and women in college sometimes change their minds more than once concerning their vocations, and no one thinks anything about it; their acquaintances are pleased that at last they have chosen for their life-work something for which they are better qualified.

They Can't Lose

The amount of money which must be spent in the preparation of a wardrobe for a girl entering the aspirancy or postulancy of most convents is not prohibitive even for families of quite modest means; in fact, the cost for sending a girl to a convent high school is often less than sending her to a high school at home, and most con-

There is a tendency to suspect them anyway and we do tend to be more suspicious of departures from our own way of life than we care to admit. Your in-laws may represent to you an entirely alien world and you may appear the same to them. Perhaps you both feel a bit uncomfortable in the presence of the other. For this reason, you may think of your mother-in-law only as an in-law.

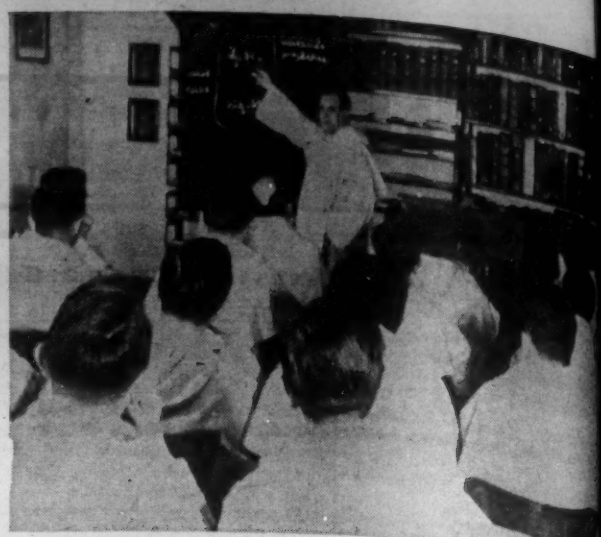
When a husband or wife criticizes in-laws to his or her spouse, he or she forgets that the very characteristics or personality quirks under fire may be common to the spouse as well as to the in-law. Take a close look at your brothers and sisters. Note the similarities in the tone of voice, gestures, facial expressions, not to mention physical appearance. Not only do you talk and look alike, you even behave somewhat alike in most cases.

Criticism of a wife's mother or sister may be an unconscious criticism of her, and sometimes it is not even thinly veiled. To make total acceptance of in-laws easier, perhaps every boy and girl ought to take a long, hard look before marriage, not only at the future spouse but at the future mother and father-in-law. Coming events cast their shadows before, and your future mother-in-law may be a living forecast of what you wife will look like and be like in twenty years. The same is true of the boy's father.

You can get along with in-laws. Many people do. You needn't quarrel over or with in-laws, although many people do. Try to accept them as real rather than legal relatives and they will tend to accept you the same way. After all, something good did come from that family. How about your own husband or wife? In gratitude to and for the one you love, you do owe your in-laws something. You can never really repay them but you can be grateful. Such gratitude should make complete acceptance of all in-laws much easier.

Let Them Try

KATHERINE N. HAFNER



We need more religious vocations. We must let young people try. Vocations are not tested in business offices or on the dance floor; they are tested in convents and seminaries.

Convent and seminary life does not unfit young people for life in the world. How can a period of prayer, study, and honest work, discipline—and innocent fun, incidentally—unfit young people to take up any other life-work they choose?

Time spent in seminaries and convents is not wasted. One retreat master tells of a young man who entered a seminary and left later when he found he did not have a religious vocation. He eventually married, became the father of a large family—all of whom became members of religious communities. This young man's time in the seminary was not wasted.

A young woman who enters a convent and later returns home and one day marries has not squandered her time in the convent. The ideals she has held up before her, the knowledge of her religion that she has gained, the discipline she has learned, the good example set for her, will not come amiss in any walk of life, be it the married or single estate. Girls who have left convents for one reason or another attest to this fact. And it may be noted that they return to the same convents now and again for visits with the Sisters and with their former classmates and novice friends.

A father remarked recently that if his daughter decided all by herself to enter a convent, he would have no objections to her becoming a Sister; but that he did not want to hear of anyone trying to influence her in that direction. What that father did not realize is that no vocation comes without influence directly or indirectly by something or someone. No one marries without someone else influencing him or her to do so; we do not marry by ourselves.

A young man decides he wishes to become a doctor. He has been influenced, perhaps by seeing the doctor make someone well when he was very young, perhaps by hearing only good of doctors, of their service to humanity; so he aspires to this noble calling. He may have been influenced by the doctor's shiny black Cadillac, but he has been influenced.

Two girls are graduated from high school. Mary has known all her life that she wants to become a nurse, so she prepares to enter nurses' training. Her friend Jane is undecided about what she shall do, but Mary has talked so glowingly of the wonders of the nursing profession that Jane decides to enter training too. She has been influenced, although Mary has never told Jane she should try nursing. Both girls may become equally proficient and equally dedicated to their work.

A Calling From God

We need more religious vocations. The only way we can have them is by letting the young people try. Vocations are not tested in business offices or on the dance floor; they are tested in convents and seminaries.

A religious vocation is a vocation, a calling from God; yet few

are called in such a dramatic manner as was St. Paul, by being blinded and knocked off a horse. Most callings come in such ways as the whisperings in the pure hearts of young girls as they long to emulate a St. Claire or a St. Teresa or in the noble stirrings in the breasts of young boys as they see the priest celebrating Holy Mass.

It is not true, of course, that every boy can become a priest, a brother, or that every girl possesses the requisites necessary for becoming a Sister, but it is true that no boy or girl can ever become either unless he or she is allowed to try.

Bishop Sheen Says

Following one of his famous broadcasts, Bishop Sheen received a phone call from a woman real-estate agent who said she was "tired of the phone, that I cannot get anyone unless I can get my arm around him?"

And the incomparable Bishop Sheen replied: "Madam, that is my problem; that is yours."

—Franciscan Messenger

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The Family Psalm

MRS. JOHN JULIAN RYAN

THE family Psalm, above all others, is certainly Psalm 127. It is used for the songs of the Nuptial Mass. In the Marriage ceremony as given in the new English Supplement to the Mass, this Psalm is part of the "Blessing" after the giving of the rings, to be said by the priest and the congregation. It is included in the ceremony for the anniversaries. The Church always thinks of this Psalm in connection with the very foundation of Christian family life, and married people should certainly know it well and pray it. It would also be very fitting for the whole family to say it together during night prayers on the anniversary of the wedding, or for anyone dear to the family who is to be married.

to pray this Psalm intelligently, we must understand its meaning in relation to the sacrament of marriage. In the Old Testament, before the coming of Christ, marriage was the highest and the state of life considered most consecrated virginity in the Christian sense did not exist. So the blessings described in this Psalm were for all those who "fear the Lord and walk in His ways," and God-fearing Jews would be married. And, in the New Testament, our Lord's suffering and death had not yet taught us that there can be greater happiness than even the highest natural happiness and purity. So, at that time, the highest reward for a virtuous life that a man could look for was that they are, obviously, blessed. For a couple might well say today: for a man to "eat the fruit of his handiwork," or, as we could say, to get a living or a wage from his daily work;—

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Psalm 127

How blessed
are those who
fear the Lord.
You will eat the fruit
of your handiwork,
blessed will you be,
and prospered.
Your wife like a fruitful
vine in the inner rooms
of your house.
Your children like young
olive plants
around your table:
See how he is blessed,
the man
who fears the Lord!
May the Lord bless you
from Sion
that you may see the
prosperity of Jerusalem
all the days of your life.
And may you see your
children's children
and peace over Israel!

others that we are to be rewarded. "Come, blessed of My Father... for when I was hungry, you gave Me food..."

Our children may have little of the outward promise of young olive-plants, yet if we are truly trying to walk in Christ's ways, we may confidently hope to see their future usefulness and fruitfulness for God and His kingdom. And, if we are walking the Way of the Cross in our daily lives, we can, by the mercy of Christ, look forward to seeing the glorious prosperity of the Kingdom of God, the wonders of the New Jerusalem, for ever and ever in heaven.

And further, the Psalm, by all Christian tradition, is applied first of all to the great Marriage of Christ and His Church, of which our marriages are to be the image. This Psalm is used in the Liturgy especially for the feast of Corpus Christi, the Church being the "fruitful vine" and we the Lord's children gathered round His table of the Holy Eucharist. So we learn that our marriages, imperfect as they may be or seem to be, are, by the Sacrament of marriage, rooted in the grace and joy of the Perfect Marriage, in whose joy, if we now try to fear the Lord and walk in His ways, we shall all rejoice unfailingly in heaven.

Sex Education For Children

8. Telling About Babies

REV. BLAISE HETTICH, O.S.B.

THE new generation of parents is being wonderfully practical in letting their children know where babies come from. It can be much more wholesome than the hush-hush of 40 years ago. Explaining to children about their origin can be a beautiful story.

There is nothing morbid or lustful in a child's curiosity about the origin of babies. Everyone wants to know where he came from and where he is going. It is far more comforting for a child to know the truth than to hear a silly line about a stork. The truth that a child grew from his mother's body as an expression of his parents' love for one another urges him to love and respect his parents more than ever.

Nowadays the problem is not, "Shall we tell?" but, "How shall we say it?" The easiest and most practical way is to answer children's questions as briefly and simply as possible—not with evasions, but with statements understandable to them. Much depends, of course, on the age and experience of the child. A three-year-old asking, "Where did I come from?" may be satisfied with "From under mother's heart." Further questions should get answers that are clear, calm, and considerate. Much harm can be done by embarrassed and hasty remarks that do not get to the point of the question.

"But our children haven't asked us any questions," some parents say. Then let them know in other ways. In a growing family the expected baby or the newborn

baby offer plenty of opportunities for talking about pregnancy and birth. And you don't have to whisper or break off the conversation just because the children are near, as long as you speak with reverence.

Teaching a child to recite the Hail Mary should not be a memorizing of meaningless sounds. Along with explaining that "Mary was the most blessed of all women because she had the Baby Jesus," tell how Jesus was the fruit of the womb: "A womb is a little room inside a mother's body. In it a baby can grow. Remember how the peach tree in the back yard started to have tiny green peaches, and they got bigger and bigger until after a couple months it was nice ripe fruit. That's something like the way Baby Jesus grew inside the Blessed Mother's body for nine months. That's why we call Jesus the fruit of Mary's womb, because He grew in Mary's womb until He was ready to be born."

"How does the baby get out of the little room?"

"There's a kind of little door, and when the baby is ready to be born, the mother lets him out." Don't frighten a child or make him hostile to a new baby by describing the pains of childbirth. This is enough: "It's hard work for a mother to carry a baby and have it born. That's why mothers go to the hospital, so the doctor can help them."

See About Babies, page 11

Impressions Of A Father

EUGENE S. GEISSLER

FATHER THOMAS NE-DUMGOTTIL, secular priest of the Syro-Malabar rite, came wearing a beard and the children loved him immediately. Black against his bronze Indian skin it was a lovely sight. Molly was on his knees and fingering it almost before I had his hat put away.

Children are so uninhibited, you know. It takes a long process of education just to get them to treat even a priest with some respect and formality. But Father Thomas, soft of eye and warm of nature, was partly to blame himself for the "workout" he was getting. Since he was inviting it, it was at least halfway his own fault.

Under the circumstances it was too much to expect the children to behave like grown-ups — and believe me they didn't (praise God!). It is one of the problems we have at our house — try as we will — children acting like children.

Father Thomas, surrounded at times by everybody in the house between the ages of two and nine, looked indeed like a Father.

Later in the evening, dinner done and the younger half of the family tucked away, Father Thomas, relaxing after a strenuous day, recalled with some nostalgia family life in India. The family was more important there, more closely-knit, embracing a wider circle of people—the center, indeed, of social life. It seemed good to us, listening, that there was a place like India where family life counted for so much.

The next time we invited Father Thomas, he asked — his deep, soft eyes twinkling — could he bring Father Theodosius along, "he is a nice man, too."

In contrast to Father Thomas, Father Theodosius, Carmelite of the Syro-Malabar rite, came toward the car-full of children with a strut. He couldn't help the strut. Tall, his chest as deep as wide, his shoulders broad, the length of him well-tapered, the strut of the Greek god belonged to him.

Nature was also kind to him in other ways. He was simple, exuberant, and wide open as the arms he was swinging in a half-circle; and him the children loved immediately too. To them he talked about monkeys, snakes and the Jungle of India (with some exaggeration, I think) and Mary, Sarah and Sheila especially, were all eyes, ears, and open mouths.

At length and finally he promised to send them a monkey when he got back.

"Wherever we go we promise to send the children a monkey. It always goes over big," he confided innocently on the way home later. It all seemed to us very harmless, though the impression it made was naturally profound. Eventually the children would forget about it or grow out of it, their childhood enriched by the fact they had met somebody who lives "really and truly" where monkeys come from.

Christ's Language
Some weeks later, I announced at dinner table that I had visited Father Thomas in his room and that I had great news.

"Did you know, children, that Father Thomas lives in that part of India which was converted by St. Thomas, the apostle, only a few years after Christ was crucified? St. Thomas died a martyr for the faith there. His body, being the body of a holy man and therefore much wanted, has been moved from India to Persia to Rome and to Ortona. But as part of the 19th centennial celebration of his death in 1952, one of his arms was brought back to the harbor of Kranganor where St. Thomas originally landed to convert the Indians. Naturally, it is a popular place of pilgrimage.

"Later on, over 1,500 years la-



ter, St. Francis Xavier also visited the same area on his mission journeys, and is now buried there. Though he died on the coast of China, his disciples brought the body back to India. After 400 years the body of this holy man is still uncorrupted and every 30 years it is exposed for people to see. The last exposition was in 1953.

"What do you mean 'uncorrupted'?" from Mary with a drop of her chin...

"But the big news is that Father Thomas prays in Aramaic — the very same language which Christ spoke on earth. The whole Syro-Malabar rite is in Aramaic. I had him read the Our Father to me trying to imagine that it was Christ talking."

Sheila was trying to interrupt, "Did Father..."

"Just a minute, Sheila... Since I was sure that you would all want to hear the language of Christ too, I asked Father Thomas to bring his breviary next time and he is really going to read to you in Christ's own language."

It was good news, but it had its drawbacks. I could tell. It was just a little intangible and maybe futuristic. Nora, 4 years old, was wanting to ask where I was keeping Father Thomas.

Sheila's mind was working too, though with the help of the Sisters at school and prodding at home she has learned to repress herself a little when the conversation is about sacred things. I rather supposed, trying to anticipate her, that she was getting ready to suggest that Christ's own voice on a phonograph record would be even better.

Instead — children can be so disappointing — she had really been thinking about monkeys most of the time I had been talking.

"Did Father Theodosius say when he would send the monkey?" "But, Sheila, I didn't even mention seeing Father Theodosius!"

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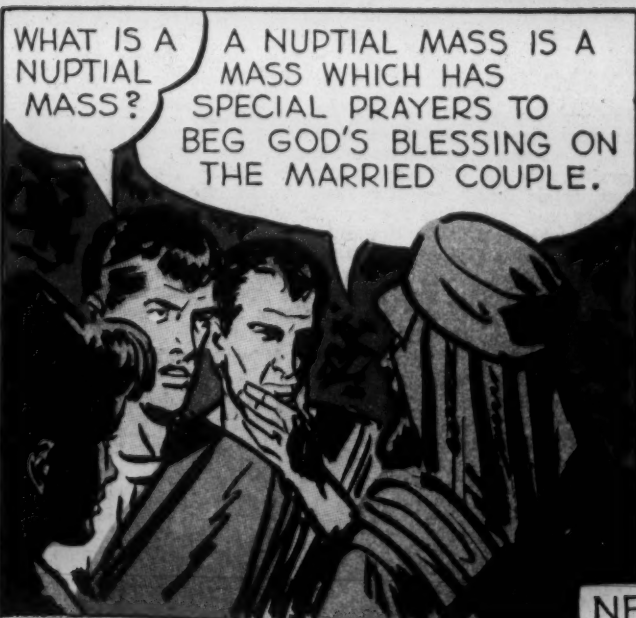
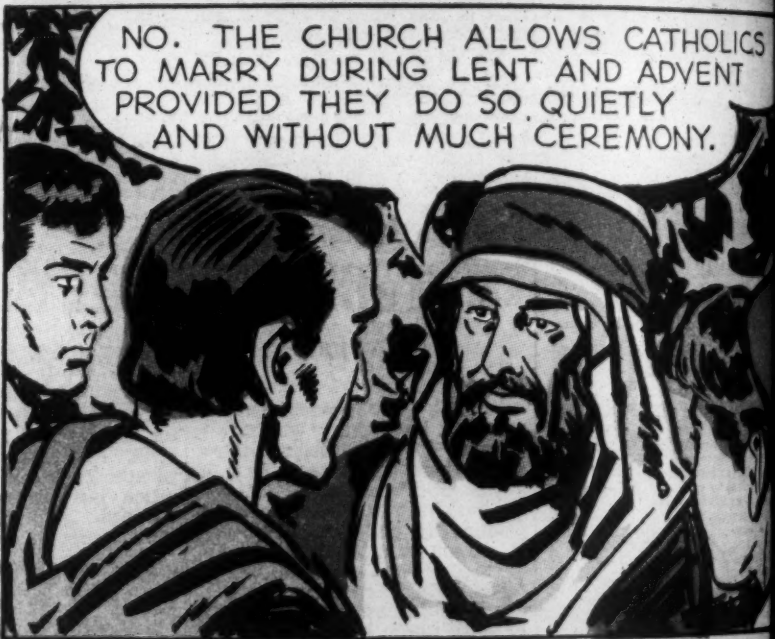
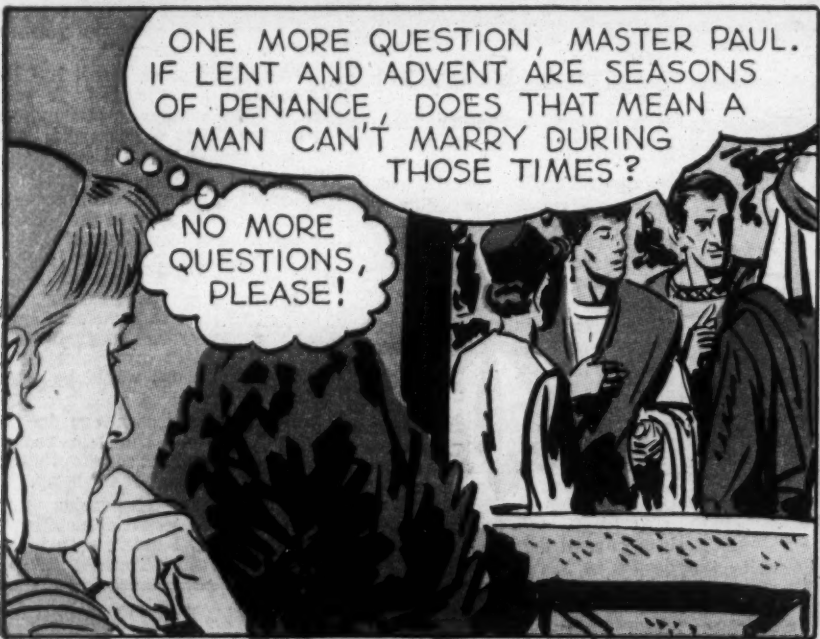
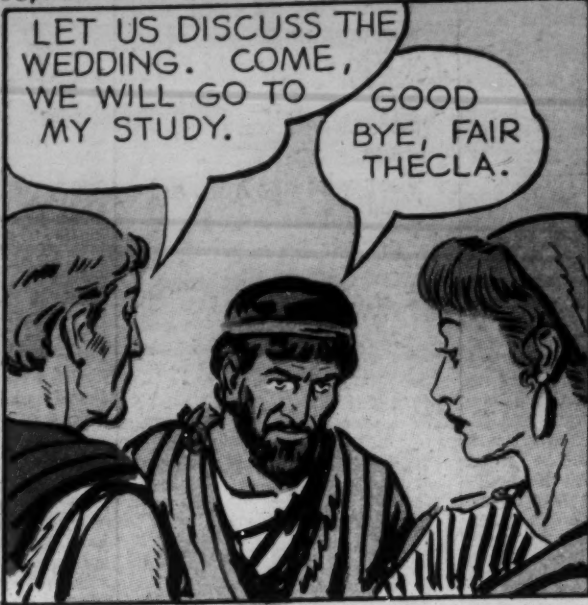
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NEXT WEEK: THE MEETING

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ROGER



Young Readers and Writers



ALMA SAVAGE, Children's Page Editor

Letter from Alma

EACH year as summer comes to an end a certain number of us are faced with an intriguing problem. Shall we go on to school in the Fall in order to prepare for some future work? Or should we find a job, and if so, what kind of job? Is there a special field of interest which especially beckons to us? Is there any kind of work that we want to do *more than anything else*?

For almost all of us this decision is full of snags, but it is one we must face, for in each of us God has planted certain special gifts that He intends us to use, and if we find the work He wants us to do, we will do it well, and we will be happy doing it.

Unfortunately, as we look about us, we see many of our friends who have not succeeded in finding the work that is right for them. And so they are not good at it, and are usually not very interested in it—and many are actually leading unhappy lives because they are spending their days at a job that is wrong for them.

A few of our friends, happily, seem to be thoroughly adjusted, in just the right spot, and we feel that they have worked into the field that God fitted them for. I know someone who is a wonderful example of this—a man who is doing the thing he was meant to do. His name is Walter Romig, and he lives with his wife and three children in Michigan.

Walter's field is books. He became a convert when he was young because of the grace he received while reading. While he attended seminary to test his vocation (he found it was not to be), he was the student librarian and editor of the college quarterly.

During these years his interest in books naturally increased. As a librarian he found the need of certain kinds of reference books for the reader who was trying to track down ideas in Catholic literature. And no such reference books existed.

As Natural as Breathing

He felt that since the same God who made man had also made the Catholic Church, religion should be as natural to man as any function which God gave him—indeed, as natural as his breathing. If this was true, Walter reasoned, why did so many men fail to accept this religion? Obviously it was because they did not really understand it. Often they had a little knowledge of it, and that knowledge was incorrect.

So Walter attempted an exceedingly brave step—he went about preparing a book which would have in it reference to all Catholic thought being expressed over the world. In this way it would be possible for a reader to find in one place reference to any particular subject he needed (religion, literature, history, science). By consulting this guide he would find a complete list of books and articles on that subject, also reviews of the books in any particular field. Thus the reader could get a clear understanding of Catholic teaching on any subject he wished.

A True Pioneer

The series of books which Walter Romig compiled and published for this purpose is called "THE GUIDE TO CATHOLIC LITERATURE." Each year he brings out another volume covering all the new material which has appeared during that year. Walter saw the need for such a guide in the Catholic field, and was the first one brave enough to provide and publish such a book. He is certainly a true pioneer, as daring as any pioneer who faced unfriendly Indians or wild animals.

Walter has provided other books for Catholic readers and scholars. Every second year he brings out the "AMERICAN CATHOLIC WHO'S WHO," which means that he has collected accurate information about the thousands of people in it. (This year he is working on his twelfth edition.) Another project is his "BOOK OF CATH-

OLIC AUTHORS" (four volumes are already published) in which he invites authors to write informally about themselves and their writing.

In addition to this tireless work of compiling and publishing, Walter has done many other jobs well—but he has always stayed in his field of writing and books. He is well known as a reviewer of books, has given countless valuable talks on them, has done free-lance writing, and has conducted a retail Catholic bookstore. In other words, Walter is unique.

Recognizing Your Vocation

He is an example of a man who has put to good use the special gifts God gave him. These gifts showed themselves in his interest in books when he was young. Then after years of hard work and study, this interest grew into a sharp editorial and critical skill, a broad knowledge of books, and the experience to know where to find anything he didn't already know.



You - I seek

You - I mean

You - Yes YOU - I love you

OUR OWN WAY

THE most serious distractions to continuous recollection come from the thwarting of personal desires. If every thwarting of desire is regarded as a spiritual opportunity, no such occasion can lead to anger or grumbling, or giving way to a feeling of being unjustly treated. It is such emotional outbreaks that disturb our inner peace and recollection. If we practice perfect self-denial, unworthy emotions give way to the joy of the Divine Presence, and recollection is only strengthened by accidents that would otherwise have caused a violent disturbance of the spiritual quiet in which we should always live. But in order to attain this end, self-denial must be absolute. There can be nothing in our possession, no trinket or keepsake, no book, or crucifix or medal which we would not give up at once without murmur or regret.

from "PRAYER"

by Dom Thomas Verner Moore

Talks For Children
IV. Grace

REV. DANIEL J. CHARLTON, S. J.

SUPPOSE you had (or used to have, if you are older now) a little toy steamship, the kind that you can put in a pond or in the bathtub. Let's say it just floats, or maybe there's a key, so that you can wind it up and it will move a little way through the water.

Suppose one night while you were asleep a great scientist came to your house and quietly let himself in the front door, went to the place where the boat was, and looked around until he found it. Now he quickly takes a gleaming tiny machine from his pocket, a thing of marvelous complexity and beauty, all gold and platinum and precision-tooled steel, and he secretly installs this marvelous engine in the toy ship, in such a way that no one can see it. Then the scientist goes away just as he came.

The next day you see your boat, and you don't even suspect that your little boat, a thing of painted wood and metal, now contains an atomic engine, which could carry it with great speed and power across great salty oceans.

What if I tell you that you have a wondrous thing like that locked away inside you? What does it give you the power to do, will it make you able to cross oceans like a ship? No, it is more wonderful by far, and I'll tell you why. But first, tell me, what is already the most wonderful thing that a boy or girl can do?

Not just live and grow. Trees can do that. Not just eat and sleep and play. Animals can do that. No, the most wonderful thing a boy or girl can do, whether you are a small boy or girl, or older, is to know and love your father and mother and all your family and anyone else whom you love. Think of that for a minute, then read what's next.

The wondrous thing locked away in you, like the terrific atomic engine in the toy ship, gives you the power to know and love more completely and intensely than any saint could do without help. It gives you the power, already installed in you, to see God face to face and love Him with a "supernatural" love, when you go to heaven. And in heaven you will use this great power, which is in you now, to know and love all those others, too, who are dear to you.

This secret thing in you is not made of gold and platinum and steel. It is better than anything like that. It is alive. It is a real kind of life. It is very holy and very beautiful, just as love is very holy and beautiful. It is a new special power to love.

Because it is holy and beautiful, it is called sanctifying grace. You get it when you are baptized. You lose it when you commit mortal sin, but you can get it again very quickly. When it is in you, you must have great reverence for yourself, even though you seem young and unimportant. When you think it is in someone else, you must reverence that person, perhaps even love him or her, because of what may be inside.

Chats Out Of Church

Sing With All Your Hearts

FATHER RAY GRIBBIN

Hello Boys and Girls!

LAST week, you may remember, we began by talking about dandelions, and ended by talking about organs. And the reason why we talked about organs was because we use organs in our churches to make music.

I guess everybody who reads this paper has heard an organ play. We hear the organ at Mass, when the people sing hymns. We hear it at Benediction. We hear it at weddings. And, most of the time, we hear it at funerals.

The organ can make all kinds of music. It can be quiet and beautiful. It can be loud and forceful. It can be happy and gay. It can be sad and sorrowful. It can be made to do all of the things it needs to do in church.

For this reason we generally do not use other instruments to make music in church. We don't use a piano. We don't use drums. We don't often use violins and other instruments with strings. And we don't have to use horns, because big organs have them inside.

We use the organ because it helps us to pray. And that is what we go to church to do—to pray. After all, our church is God's house. And when we go to church we go to talk to Him. So we don't want anything in church that would make it hard for us to talk to Him.

When we turn on our radio these days we hear all kinds of music. We hear all kinds of instruments. And, if we stop to think about it, we can understand that we cannot pray while we are listening to this music. Some music just isn't "praying music."

But some music is "praying mu-

sic." Some music helps us to think about God. It helps us to say the things that we want to say. It helps us to thank God. It helps us to be sorry for our sins. This is the kind of music that belongs in church.

If we use the organ to help us to pray, though, we use it even more to help us to sing. You know, someone once said that "a person who sings (in church) prays twice." Now, I don't know who it was who said it, but what he meant was this. He meant that when we sing our prayers to God the prayer is twice as good as it would be if we just said it.

It's something like when someone has a birthday. When the cake is put on the table everybody could say, "Happy birthday!" That would be good. But it is even better when everybody sings, "Happy birthday to you..." The singing sounds more real. It makes the "Happy birthday" sound more like we mean it.

In the same way, singing can make our prayers sound more like we mean them. Of course, there is a right way and a wrong way to sing. If we just yell, we aren't singing. If we giggle and laugh all of the time, we aren't singing. If we pay no attention and get the notes all wrong, we aren't singing. And if we aren't really singing, then we aren't really praying.

That is why it is important for us to be interested in learning to sing the things we sing in church. It is important for us to learn the notes. And it is important for us to learn what the words mean. Then, after we learn these things, it is important for us to sing with all our hearts. Most of the time

SNOW IN SUMMER



August 5 is the feast of Our Lady of the Snow. You know the tradition. It is connected with the building of the basilica of St. Mary Major in Rome. The Blessed Mother selected the spot by a miraculous fall of snow in the heat of the summer. She appeared to a benefactor named John who in the fourth century built the magnificent church in her honor.

Who will be the John of the twentieth century? From Rome, the Holy Father has notified us that the village of Chef Amr near Nazareth, scene of the childhood of Christ and the motherhood of Mary, begs a little church for their congregation. In the spirit of the middle ages they themselves stand ready to build it. The poor parishioners have given \$800, all the money they have. \$2,200 more are needed for materials.

Who will bring about a miraculous fall of generous offerings? The names of donors or departed loved ones will be stone-engraved in grateful memory. May Our Lady of the Snowfall help us!

A GIFT FROM SISTER

On the feast of the Assumption, some Sister-friend somewhere would like very much to remember her dearly beloved Mother, Dad, relative or friend. But Sisters have a vow of poverty. Would you make the offering possible for a Bouquet of Masses, Gregorian Masses, or a designated gift in her name for some poor missionary?

Mass Kit	\$100	Chalice	\$40	Vestments	\$50
Altar	75	Ciborium	40	Mass Book	25
Tabernacle	25	Monstrance	40	Stations	25
Sanctuary Lamp	15	Pyx	15	Altar Linens	15

NO BLACK MARKET

We have more boys and girls for adoption than foster parents. Could you adopt poor MINA HANA, a first philosopher at the Basilian Seminary of Said? He has six years of preparation for the Priesthood, at a cost of \$600. Or JOSEPH HADDAD, at the Maronite Seminary of Mar-Abda. He has four years of preparation at a cost of \$400. You can have a priest-son by sending us an annual installment of \$100, in weekly, monthly or single payments.

And believe it or not girls are less expensive than boys. Take for instance SISTER MARY of the Presentation, a Franciscan novice in Lebanon. She needs only \$300 for clothing, food and training. Or SISTER CABRINI, a Third Order Carmelite novice in India. A daughter-in-Christ is yours for only \$150 in annual installment-payment over a two-year period. These boys and girls will bless you not only here but in eternity.

Near East Missions
Francis Cardinal Spellman, President Msgr. Peter P. Tucky, Nat'l Sec'y
Send all communications to:
CATHOLIC NEAR EAST WELFARE ASSOCIATION
480 Lexington Ave. at 46th St. New York 17, N. Y.

CHARLIE CALLAHAN'S Sportscasting

All Stars vs. Browns

TEMPUS fugit! Time flies. It sure does. Here it is football all-star time again. And it seems we're just a little more than half way through the baseball season.

As one rapidly getting to be an old gaffer, I won't question that "tempus fugit" business. But when I use the College All Star football game as an example that time is skipping along,

it really is not quite fair. For as anyone knows, in this atomic era, each sport does not wait for what used to be its time of year. The pro footballers, along with those participating in the All-Star spectacle, get going when the baseball season is but little more than half over. And then the basketballers and the hockeyites commence in the middle of the football campaign.

Remember way back when football practice didn't start until mid-September, and the first game was always the first week in October. And basketball and hockey were never underway until mid-December. It would seem that all sports promoters today try to follow that old military maxim: "Get there first with the mostest." Or is all this just silly drib-drib observations, made on a very hot summer's day.

At any rate the College All Stars and the Cleveland Browns will be meeting next Friday night, Aug. 12, in Soldiers' Field, Chicago, just off Lake Michigan.

Not many of you will be there to see it in person. Although there will be 80,000 or thereabout present to give witness to what takes place. But most of you will be watching it on television as it is, slated to have coast-to-coast booking.

One guy, of course, will be conspicuous by his absence. The late Arch Ward. He was the originator of the game. And of his many promotions, this was his favorite. He was always the number one cheer leader of the College All Stars. He will be missed.

It is 1950 since the All Stars last managed to gain a victory over whoever happened to be representing the big burly pros. In desperation, Ward, for this year's game, decided that if the college boys couldn't win with collegiate coaches... then why not get some old pro coaches. Therefore, the All Stars will be operating under the direction of Curly Lambeau, Hunk Anderson, Steve Owen, Hamp Pool, and Tony Canadeo. And any old-pro grid fan can tell you the following... that Lambeau was one of the pro pioneers, the long time coach of the Green Bay Packers... that Hunk Anderson for years tutored those great lines of the Chicago Bears... that Steve Owen coached the New York Giants for more than a quarter century... that Hamp Pool was the mentor the last few years of the Los Angeles Rams... that Tony Canadeo was one of the all-time Green Bay Packer backfield greats... So, we'll see what the young, innocent and recent col-

Vocations — Women

A Wide Opportunity To Serve Christ

and His Church is offered by the Sisters of St. Joseph of Carondelet. Membership is open to Catholic women of 15 years and older who are in good health and eager for sacrifice and sanctity.

The Sisters' apostolate is carried on throughout the United States, including Hawaii, in schools—elementary, high, nursing for the deaf, and colleges—in orphanages and hospitals. Training is given for professional and non-professional service in these institutions.

For more information, address the Mission of Novices in one of these five cities: ST. LOUIS, MO.—6400 Minnesota Ave. (11); ST. PAUL, MINN.—1890 Randolph Ave. (1); TROY, N. Y.—Broadway and 4th St.; LOS ANGELES, CAL.—3300 West Madison Ave. (43); AUGUSTA, GEORGIA—4242 Belview Ave.

Be A Missionary Sister

Girls graduated from grammar school and young ladies up to the age of 30, desirous of dedicating their lives to the service of God and to missionary activities at home and abroad are welcome! Write for particulars about the Missionary Sisters, Servants of the Holy Ghost, stating your age and education. Enclose snapshot. Address: Mother Provincial, Techny, Illinois (Techny is 10 miles North of Chicago)

Father Conroy Talking...

OSV

To Parents

RECEIVED a note from our old friend Johnny Mostil recently.

Johnny, as you may or may not know, is one of the former "greats" in baseball. For years he was a star outfielder with the Chicago White Sox. He now holds a responsible position with the farm system of that organization.

Although Johnny wrote to say he agreed with us that it is better for a boy to go to college before launching on a baseball career, his letter brought back to mind an incident which took place in Johnny's career long years ago but which should not be forgotten. It contains an important lesson for our youth of today.

It was during the Chicago Eucharistic Congress in 1926. The White Sox Club had invited Cardinal Mundelein, then Archbishop of Chicago, and a number of the visiting hierarchy to attend a baseball game. Among the members of the hierarchy attending the game that afternoon was Bishop Noll of the Diocese of Fort Wayne. This was all especially noteworthy to Johnny Mostil because the White Sox fans were also celebrating "Johnny Mostil Day" which, as you know, is traditional in Major League baseball whenever a player is singled out for special honors.

The umpire had shouted "Play ball!" and the White Sox players were trotting briskly to their positions. Mostil had almost arrived at his position in center field when one of the other outfielders called to him that he had seen Bishop Noll in one of the box seats behind the Sox dugout. With that Mostil paused, turned around and peered intently at the boxes.

Then he did something which everyone present will always remember. He trotted back across the outfield and headed toward the Sox dugout. The umpire raised his arms and signaled a delay of the start of the game for a couple of minutes. It was presumed that Mostil had forgotten his sunglasses. The star centerfielder for the Chicago White Sox made his way to the railing directly in front of Bishop Noll's box. There he took off his cap, genuflected and

this is only part of the reason. You see, there is also the fact that the Browns' quarterback will be George Ratterman. This young man played behind Johnny Lujack when at Notre Dame. But when they gave him the ball in the Chicago All Star game of 1947, he proceeded to pass and lead his team to a tremendous upset victory over the Chicago Bears. Now, Georgy-Boy has been sitting on the Browns' bench for the last few years waiting for Otto Graham to retire. The time has finally come, and Mr. Ratterman, who has been the best paid bench-warmer in pro history, is not the type to fail to have a good night in Chicago, come Friday... not with those television cameras operating from coast-to-coast. And after all, wouldn't it be more than fair for Ratterman to emerge as the hero. Here's a guy who had to sit on the bench in college, because he played the same position as Lujack. Then he gets into pro ball, and he's a quarterback on the same team as Graham.

FIGHTING 69th

For Service Men And Women

HAVE you enlisted in the FIGHTING 69th yet? This is for you and your buddies. It is a movement to help you promote the standards of decency and purity as set forth in the 6th and 9th Commandments.

Hundreds of service men and women are now in the ranks of this spiritual army dedicated to the honor of the Sacred Heart of Jesus and the Immaculate Heart of Mary. For an explanatory pamphlet and handsome bill-fold size pledge card, write to Father Conroy, FIGHTING 69th Headquarters, Our Sunday Visitor, Huntington, Ind.

kissed Bishop Noll's ring in the ordinary manner of greeting the Bishop of one's home diocese (Johnny was from Whiting, Indiana). After a few words of greeting to Bishop Noll, Mostil put on his cap, trotted casually back out to his position in centerfield and signaled that he was ready to play ball.

Many fans who were present that afternoon will not remember whether Mostil distinguished himself at bat and in the field. But they will long remember this open profession of his religion in such a matter-of-fact way before thousands of onlookers who did not know until that moment whether Johnny was Catholic or what he was.

Incidentally, I have checked this story with Archbishop Noll and he well remembers the occasion.

Johnny will be embarrassed to read this. I hope it will not discourage him from writing me again, but I feel this incident is worthy of note for young people starting out in life today.

What Success Is

For too many youngsters in planning their career tend to misconstrue the meaning of the word "success." They regard it only as achieving technical perfection in their chosen vocation. Much of their thinking revolves around the point of how much money this technical perfection can or will bring to them. And this again comes under the general heading of "success."

They are therefore squeamish about allowing anything to interfere with achieving this so-called success. And one of the points about which many Catholics are extremely squeamish is "when and where" to let it be known that they are Catholics. If they feel that being known as a Catholic will bring them criticism and compromise their progress they will take great pains to soft-pedal the knowledge that they are Catholics.

Parents and others charged with the responsibility of training Catholic youth today will encourage these youngsters early in life to openly, normally and casually display their Faith on all occasions. They will instill in the minds of these young people the idea that no Catholic can ever be happy or successful without remaining a good Catholic.

This is the mark of true success.

Beauty Treatment

Little Billy was watching his mother cold cream her face before going to bed. After watching intently he asked:

"Mummy, what are you doing that for?"

"To make me pretty," she replied.

Then as she began to remove the cream with tissue, Billy exclaimed "Didn't work, did it?"

—Everybody's St. Anthony

Ounce Of Prevention

A woman was filling out an accident report after she had dented the fender of a parked car while trying to park her own. One question on the report was, "What could the operator of the other vehicle have done to avoid the accident?"

Her reply was, "He could have parked somewhere else."—The Far East

Vocations — Men

Brothers of Holy Cross

NOTRE DAME, INDIANA

Young men interested in the religious life can engage in many activities: teaching, foreign missions, working with underprivileged boys, cooking, office work, trades, printing, etc., as a Brother of Holy Cross. For information and literature write to:

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212 Dujarie Hall Notre Dame, Indiana

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Gospel Story

'Makings' Of A Saint

ALBERTA SCHUMACHER

A pleasant placard hangs in our doctor's waiting room: "Through these doors pass the nicest people in the world." Today when we took the mail from our box, a variation of the doctor's placard ran through our mind—through this box passes the most interesting mail in the world! Some the very nicest, some not so nice, but all the most interesting.

We found this far more intriguing than a crossword puzzle. We could not let the question rest until we had found an answer that satisfied us. Quotation from the letter received: "We have a

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as you live

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Make Up To \$50-\$60 Week as a Practical Nurse, Nursing Aide, or Infant Nurse. Learn quickly at home, spare time. Booklet free. Chicago School of Nursing, Dept. R-8, Chicago.

—HELP WANTED—

Laundry work. Catholic Indian Mission boarding school in Nebraska. Experienced. Give age, salary expected and reference. Box 39, Our Sunday Visitor, Huntington, Indiana.

Cook—Catholic Indian Mission boarding school in Nebraska. Experienced. Give age, salary expected and reference. Box 40, Our Sunday Visitor, Huntington, Indiana.

Teachers—Grade School, Catholic Indian Mission in Nebraska. Give age, qualifications and salary expected. References. Box 42, Our Sunday Visitor, Huntington, Indiana.

priest in the family, a second cousin, but believe me, all the cousins are in there claiming him. We feel that a priest in the family is just about the nicest thing that could happen to any oddly-assorted group of relatives.

It Takes All Kinds
"I mention 'oddy-assorted' because at the same dinner gathering in honor of the priest, we had a cousin who is considered remarkable for the goodness of her life, and another who is known to be a sinner. Yet it was to the one with the wrong-doing in her life that Father Ralph said — 'You know, you have the makings of a saint.' He said nothing nearly as complimentary to the cousin we all think is practically a saint already.

"Here is something of the conversation that was taking place when Father made his startling statement. We had been sort of counting our family blessings, you might say. Naturally, our very good cousin had mentioned quite a few of her blessings, for she does seem especially blessed. Her well-behaved children and exceptionally harmonious home were two of the major things mentioned. We all thought it was fine of her to think of such blessings as her understanding of religious truths, her choir voice, and things like that, rather than material endowments.

"Now, all the cousin who has done wrong, at least in the past, said, was this: 'Oh, I do thank God that you can be so close to Him. It's — it's just wonderful,

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New Flea Killing Collar, Works 24 hours a day. Guaranteed. Dogs 49, Cats 39c. Ramin Pharmacy, 17 W. 4th St., Williamsport, Pa.

—MISCELLANEOUS—

New Parish asks donations to build Church. Father Michael Glynn, Belzoni, Mississippi.

Fisherman! Don't Come Home Empty Handed. Free Information. How to Catch your Limit. J. Milam, Box 104, Stuttgart, Arkansas.

Highest Cash For Old Gold, Broken Jewelry, Gold Teeth, Watches, Diamonds, Silverware, Spectacles. Free Information. Satisfaction Guaranteed. Rose Refiners, Heyworth Bldg., Chicago 2, Illinois.

and I'm so glad for you.' At that very moment, Father Ralph turned to her and said, 'You have the makings of a saint.' What did he mean? Why was he so impressed with the wrong cousin? . . ."

Christ-Like Attitude

It could very well be for the same reason that Jesus said the publican in today's Gospel went back to his home justified. "Oh, God, be merciful to me the sinner!" was his simple prayer made with downcast eyes. It was the Pharisee who incurred displeasure through praying a prayer of "thanks" that he was not as other men.

Now we are by no means inferring that your so-called "good" cousin is necessarily Pharaiseal. But even we can see that the quality of "thank You to God" given by your lesser (?) cousin far exceeded the quality of the good cousin's thanks. It is one thing to be thankful for the good that has been given to us individually. It is quite another for one who has not been so fortunate to give heartfelt and sincere thanks for the blessed one's advantages.

Why Not Two Saints?

We are inclined to agree with Father Ralph, even from this distance, that the cousin you do not think so much of has "the makings of a saint." Now maybe if your cousin who seems so good will get busy and lend a hand in the formation of that saint, you can have two of them in-the-making!

More than that, we cannot say. We hate comparisons and we leave all judging to God. We have difficulty even judging our own motives — are they good or bad, better or worse? — let alone trying to judge anyone else's. The superior gratitude is always that which can give thanks for the good of another. Such gratitude presupposes deep humility, which was probably the outstanding virtue in your "sinner" cousin that caught the priest's attention.

San Lorenzo

Continued from page 1

and wept with him. No one can think of San Lorenzo and forget the tears of Pius XII.

But we must be off to our next stop: San Lorenzo in Lucina, the church on the Site-of-Lucina's House, where the Christian matron Lucina seems to have given her house to the service of the Church. Pope Damasus was elected here in 366. And here we see part of the gridiron on which St. Lawrence suffered.

Then to the little church of San Lorenzo in Panisperna, which marks the very site of his martyrdom. And around a few corners and down a few grubby streets to a tiny oratory, San Lorenzo in Fonte, where the Saint was imprisoned, and where he converted his jailer. "In Fonte" because, we are told, a miraculous spring appeared so that he might baptize his convert.

Next? Into the Roman Forum to San Lorenzo in Miranda built boldly in the heart of one of the ancient Roman temples. Miranda? She seems to have been a fourteenth century noblewoman who financed the project.

There is at least one more stop — San Lorenzo in Damaso, now

Late Summer

Facts Of Life And Love

Dear Jane:

"HAVING fun isn't fun any more," our friend Sara complained. She had a case of late vacation blues. "Never thought it possible, but I do believe I am getting tired of vacation."

(I remember Daddy warning us at the beginning of vacation that to run after pleasure and happiness makes both harder to find. Happiness is a by-product of fulfilling a useful place in the world. And how useless can some people get during the summer??)

"Love is what worries me," Ruth remarked. Love is her idea of pleasure and happiness. She loses her heart frequently. "It doesn't last," she said in a disillusioned tone of voice.

Real love lasts. Daddy said so. I am no expert on the subject myself, but I am learning. Daddy says comparatively few people really

love somebody besides themselves. The rest love themselves and keep searching for other people to do likewise.

Daddy says that to love is an always fascinating adventure. It begins when we learn to love God first and others second. There are not enough hours in the day for us to show forth our love with little sacrifices and services. As we sacrifice and serve, our love grows in strength and appeal.

Pleasure seekers (at the expense of duty) are self-lovers. Fun is fun, but, as Sara said, "having fun isn't fun any more" when the novelty wears off. I'm glad I took Daddy's tip about using my summer to good advantage. My reading alone gives me a good start on the new school year coming up.

School! I said it, and I'm glad! How about that?

Till next week,
Anne

What Our Readers Think

Opinions expressed in this department are those of our correspondents and are not necessarily shared by the editors of Our Sunday Visitor.

'Girl Bites Russia'

Editor:

I felt I had to tell you that "Girl Bites Russia" could be my story . . . and I've enjoyed every hour of the time I've spent for the Missions.

I started by helping two boys in Japan and now India, Argentina, Australia, the Philippines, Holland, England, Ireland and parts of Africa are on my list.

The school Sisters help me and I collect articles from everyone I know and from patients in the hospital where I am a registered nurse. Good reading materials, religious articles, used greeting cards, holy pictures are all needed in the missions at home and abroad.

Mrs. C. Mockensturm
414 Columbus St.
Toledo 11, Ohio.

Offers To Help

Editor:

I am envious of Rita and her one girl fight against Communism ("Girl Bites Russia," July 17). And now I'll offer my help.

I will clean and repair old rosaries and medals and send them on to the missions. So tell your readers to clean out the attics and dresser drawers and send them to me (if they include a few extra stamps to help me pay the postage I won't object!)

Agnes L. Hyland
5233 N. Magnolia Ave.
Chicago 40, Ill.

Editor:

AS Rita knows, the missions can use so many things we just take for granted. Reynolds wrap in which I put something destined for India was smoothed out to be used on the altar.

But, please tell people that clothes sent should be clean, mended and still useful. It's amazing and

incorporated in a large palace called the Cancellaria. Most interesting to us is the fact that the original church was built by that remarkable man Pope Damasus in the fourth century.

So we have come into the heart of Rome with St. Lawrence. And pilgrims that we are, we understand a little more about the charm of the martyr who cared for the poor, cured the blind, and has inspired the faith of Christians for 16 centuries. We sense the profound insight in the prayer attributed to the Saint in the last ecstatic moments of his life, "O Christ, for the sake of the Romans, make this city Christian . . . for to it Thou gavest the charge of leading all the rest to sacred unity."

disgusting to learn what some people donate to the poor.
Katherine E. Schene,
P. O. Box 447
Louisville, Ky.

Editor:

O. S. V. readers can send me broken rosaries to be mended and forwarded to the Missions. Or I will give them to Protestants and also teach them to say it.
John P. Owens
501 South Kansas
Marceline, Mo.

What They Need

Editor:

ANYTHING we use the Missionaries can also use, even though the article isn't new. Half used pencils, old fountain pens, erasers, gum, hard candy, dehydrated soups, prepared puddings, pretzels, crackerjack, picture postcards of cities and buildings.

I even cut out colored pictures from seed catalogs, or colored pictures of homes and landscapes. Crepe paper is used to make flowers for the altar. The plastic bowls and spoons we get at the drive-ins can be used.

Some missionaries have to walk 15 or 20 miles on sick calls. They chew gum so they don't have to drink much water on the way and can stand the heat better.

H. H. T.
Dubuque, Iowa

Good Response

Editor:

ALBERTA Schumacher's article on shut-ins (May 1, 1955) brought us 500 letters.

A similar article by her several years ago brought us 2,000 letters within a month. To all who wrote in we sent a blessed Stations of the Cross Crucifix and explanation. O. S. V. has brought much spiritual comfort to thousands of shut-ins. We of the apostolate are sincerely grateful for this help in salvaging what might be "wasted suffering."

Father Matthew Miller, O.F.M.
49 Rawson Road
Brookline 46, Mass.

Editor:

THIS morning our 100 copies of O. S. V. were sold before the last two Masses. Send 200 copies until further notice.
St. Kevin's Church
Montreal.

Movie Guidance

Editor:

I want to take just one minute to thank you for the column "Looking and Listening."

I am 18 years of age, and would be absolutely lost without the comments of Mr. Francis. I believe it was his write-up on "Seven Year Itch" that kept our whole crowd from wasting a good Saturday night.

Thanks, again,
Carol Manthe
Rock Island, Ill.

Job For Parents

Editor:

THE lyrics of some of the newer popular songs have suddenly gotten extremely bold and unashamed . . . have broken the sound barrier of decency in a Christian civilization.

All respectable parents should band together to clear the air waves of this type of suggestive songs which are an incentive to juvenile delinquency.

E. D.
Penn.

An optimist is a middle-aged man who thinks the cleaners have been shrinking the waist-band of his trousers.—A. Sapiens

Balancing The Books

Masterpiece From Spain

RT. REV. MSGR. JOHN S. KENNEDY

ONE of the most bitterly disputed phenomena of modern history is the Spanish Republic, which came into being with the overthrow of Alfonso XIII in 1931, was challenged by the Franco revolt in 1936, and disappeared with the Franco victory in 1939. There are those who maintain that the Republic exemplified democracy just as we know it in the United States, and that its fall was solely attributable to a fascist conspiracy, abetted by Hitler and Mussolini. There are others who hold that the Republic was Marxist in character and a satrapy of the U.S.S.R. from its very inception, and that its fall was a glorious example of the triumph of Christianity over godless Communism. Innumerable are the variations on these black-and-white themes, but it is the two extreme views which command the most adherents.

Now a Spaniard, Jose Maria Gironella, has written a masterpiece, a two-volume novel of 1,000 pages, *The Cypresses Believe in God* (Knopf, \$10), which endeavors to picture both panoramically and microscopically the enormously detailed and complex truth of the matter.

It has many dozens of characters, but the principals may be said to be the Alvear family, living in the city of Gerona, in Catalonia, in northern Spain. They are middle class people, marked by a moderation which almost none of the other figures in the story share.

The husband and father, Matias Alvear, is a telegraph operator. In his youth an unbeliever, he has, by the love and example of his wife, Carmen Elgazu, a Basque, been persuaded of the validity of the Catholic religion and has returned to faithful if undemonstrative practice of it.

There are three Alvear children: Ignacio, 16 when the book opens, an attractive and intelligent youth, who tries the seminary, finds it is not for him, then goes to work in a bank while attending night classes to complete his college course and go on to the study of law. He has much of his father's temperament and fairness.

The second son, Cesar, five years younger, is awkward in appearance and quiet in manner, a boy of inexhaustible patience and kindness, inclined to be withdrawn and meditative. He goes to the seminary, delights in the life there, and has no thought but to give himself to God in the priesthood and the priestly service of mankind.

The only daughter is Pilar, pretty, pert, and gay.

This is a happy family, far from being the richest in Gerona, far from being the poorest. The heart of the household is Carmen Elgazu, a woman of warmth, piety, and admirable common sense. The head, of course, is Matias, even-tempered, generous, reasonable, dispassionate in judgment, and not given to the violent partisanship common to most of the characters. All of them want the Republic to succeed.

Republic In Infancy

The Republic is in its infancy as the long but close-knit and steadily mounting novel opens. It is not Communist in origin or constitution, but its chances of survival seem slim and shaky indeed. And this because of the multiple fragmentation of Spain.

The political parties, for example, are practically countless, and the members of each see in it transcendent principles and values and are fanatically committed to its prevailing. Cooperation, and the compromise it involves, are virtually impossible.

In addition, there is regionalism, with each section zealous in self-worship and set against all others, and some regions demanding complete autonomy. A unifying dedication to an organic Spain does not exist. Centripetal force is constantly and mightily at work.

Moreover, there are the social divisions, castes rather than classes. The fabulously wealthy families contrast sharply with the very poor, miserably circumstanced people subsiding in hideous slums or in subjugation to the lordly owners of vast tracts of land. Alienation of caste from caste is a stark fact, and resentments are boiling.

Also, there is Spain's lagging behind the rest of the west econ-

omically and industrially, politically and in social reform. Many live, voluptuously or ascetically, in the imperial and feudal past, when Spain was one of the world's foremost powers, are content with the memories of that vanished pre-eminence, and are fiercely preoccupied with preserving intact the traditions and the ways of those distant days. Others seethe and scheme to bring Spain up to date, and they would make a complete break with the past, a clean sweep of all that remains and speaks of it.

Further, there is the cumbrous, paralyzing burden of bad, bureaucratic government for generations, especially the dismaying succession of regimes and revolutions over the past century and a half.

Divisions In Church

Finally, there is the division as to the Church. It has been the official, exclusive establishment in Spain, where the Reformation never encroached. Its age-old prevalence, and its link with the crown, have induced a dangerous complacency and a false sense of security on the part of churchmen. The working masses, urban and rural, have fallen away from it, and their feeling of outrage toward their exploiters extends to the Church, not because it has oppressed them, but because they consider it the ally, if not the instrument, of those who have.

I do not mean to give the impression that Mr. Gironella states anything like the foregoing in the summary manner of the preceding paragraphs. No, he is a novelist of genius, undoubtedly one of the greatest of our era, and his method is not formal analysis or argumentation, but the graphic and penetrating presentation of men, women, a society, an atmosphere, crosscurrents. One comes to know the people, to enter intimately into their several situations, to live the story.

In the years when a leftist government is in office (1931-1933), there is land reform, the unions win benefits for the workers, resorts previously closed to all but the rich become open to all, a feeling of salutary change obtains. But along with these, there goes a deliberate attack on religion, far-reaching and swift-moving. This is offensive to a large part of the populace, and serves to deepen and poison further the enmities already existing.

When a rightist government takes over in 1933, some of the good reforms are junked along with some of the violations of conscience. It looks as if a relapse into outmoded ways is being arranged, and this sparks discontent. There is an economic slump, and many are unemployed. Antagonisms sharpen.

One of the most brilliant parts of the book is to be found in the section depicting the forging of leftist unity prior to the elections of February, 1936. In Gerona, at least, the agency fusing the forces of the various leftist elements is Freemasonry.

The Masons, strategically placed in government, the police force, the army, want Spain rid of the Church, completely secularized, and given to so-called "scientific progress." They encourage any elements—be they Socialist, Anarchist, Communist—with comparable views, sure that they can use such elements to their own purpose, but always keep them in control. In this calculation they prove to be resoundingly wrong.

In wizardly fashion, Mr. Gironella shows the growth of Communist power in the city, under the indulgence of the Masons. Its beginnings are small, but the fervor of the first members is fiery and tireless; their skill in propaganda is formidable; their worship of Stalin and the U.S.S.R. is unflinching; and their unscrupulousness is boundless. They go along with the idea of the popular front of leftist parties, but only for their own ends.

Reign of Terror

The February, 1936 elections return a leftist national government. And then there begins a reign of deliberate disorder, of politically motivated strikes, of violence and terror, and of treatment of religion amounting to persecution. From February to July conditions worsen sickeningly, and it comes to be realized by many formerly sympathetic with the leftists that nothing less than the pulverization of Spain and perhaps its enslavement to Russia is in prospect.

The consequent revolt of July 19, 1936 reaches into Gerona, but there it fails. Then the Communists, abetted by the Anarchists, loose bestial fury on the city.

August 7, 1955

Churches are burned, unspeakable sacrileges are perpetrated, nuns and priests are hideously murdered, every night people are dragged from their homes and arbitrarily shot.

"Dozens of hearts felt in their centers, in that tiny exact center perceptible only on special occasions, that man's human condition had died and that in its stead something base and alien had filtered into his bones, compounded of a reversion to the primeval and of what may prevail in the world's last moments, making of him a being deranged, seeking to slake his thirst by hurling into the void the water of all the springs."

The impact of all this on the Alvears—unlike so many about them, charitable Christians, responsible citizens—keeps the novel steadily in focus. Their agony culminates in the death of Cesar (ironically, the democrat par excellence) before a firing squad, an insensate, monstrously wicked destruction which flares up, at the very last, in a blaze of the eternal and invincible Thing to which the boy, as well as other correctly orientated Spaniards, is inalienably committed.

How can one adequately praise this monumental novel, which, in a marvelous way, combines the virtues of heroic painting with those of miniature work, or which

About Babies

Continued from page 5

When a child learns the answer to his first catechism question, "God made me," there's another opportunity for telling how God arranged it. "God let us help Him to make you. God made your soul, and He used a little seed from Daddy's body and planted it in Mommy's body and made it grow. The food that Mommy ate helped you to grow, and when you were big enough to live by yourself, you were born. God made all of us that way so that we would love Him and love each other for being so close to one another."

A child's love and reverence for his parents usually get a big boost from learning about his birth. Talking about your children's births or about the new baby that is expected in a few months brings your children closer to you in understanding love. Share with them joyfully your glorious experience of parenthood. Let them know that babies come from God and from your love. Give them the spiritual facts along with the physical.

Church And The Worker

"... the key to a successful apostolate by the Church with the workers in any land is a clear and sincere desire to help them simply because they need help.

"We must convince them of that sincerity before they will welcome our religious instruction and moral guidance. We must first recognize that there are social injustices which are permitting suffering and want, simply because there are injustices we must be anxious to correct the cause of them."—Msgr. Joseph Donnelly, Director, Hartford Archdiocesan Labor Institute

A woman stopping in front of a shop window may be merely pausing to reflect.—The Oregon Jesuit

OUR SUNDAY VISITOR 11

might be called the literary equivalent of an Empire State building with a surface of exquisite etching? Here are scores of minutely defined, truly living characters. Here are sweeping scenes alternating with family interludes perfectly reported. Here are superb set pieces in a tumultuous flow of Niagara-like narrative. Here are thundering drama, tender love scenes, eloquence, wisdom, wit. Here is artistry superlative in its objectivity and its resourcefulness, put at the service of a tremendous subject, and rendering that subject clear as to its dimensions and proportions, and immediate as to its variegated particulars. No, it cannot be adequately praised, any more than the Mediterranean can.

Harriet de Onis has provided an excellent translation, although some expressions (such as "sacred form" instead of "sacred species," and "pallium" where "canopy" is meant) are exceptional. But these are infinitesimal flaws in an overwhelming book undiminished by Englishing.

*Publisher: Alfred A. Knopf, Inc. — 501 Madison Ave., New York, 22, N.Y.

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NEWS SECTION

Our Sunday VISITOR

THE FORT WAYNE DIOCESAN EDITION

AUGUST 7, 1955

NO. 15

New Deaneries

During the past ten years the Diocese of Fort Wayne has increased 19 new parishes and 75,000 souls. In view of this numerical growth and in the hope of facilitating lay organization and action, a further division of the Diocese into deaneries has been deemed advisable by the Apostolic Administrator and his Consultors.

The CROWN POINT Deanery will comprise the following parishes in Lake County: Cedar Lake, Crown Point, Dyer, Griffith, Highland, Hobart, Independence Hill, Lowell, Munster, St. John, Schererville, Shelby and Turkey Creek. Total parishes, 13. Total Catholic families, 4,890. The Very Rev. Leo P. Hilbrandt is dean.

The ELKHART Deanery will comprise all parishes in the following Counties: DeKalb, Elkhart, Kosciusko, Lagrange, Nobel and Steuben. Total parishes, 17. Total Catholic families, 3,287. The Very Rev. Joseph A. Hession is dean.

The FORT WAYNE Deanery will comprise all parishes in the following Counties: Adams, Allen, Huntington, Wabash, Wells and Whitley. Total parishes, 31. Total Catholic families, 12,594. The Very Rev. Thomas L. Durkin is dean.

The GARY Deanery will comprise all parishes in the city of Gary in East Gary and New Chicago. Total parishes, 18. Total Catholic families, 9,068. The Rt. Rev. John A. Sullivan is dean.

The HAMMOND Deanery will comprise all parishes in the cities of East Chicago, Hammond and Whiting. Total parishes, 27. Total Catholic families, 14,593. The Very Rev. Stanley F. Zjawinski is dean.

The MICHIGAN CITY Deanery remains unchanged. It comprises parishes in the Counties of LaPorte, Porter and Starke. Total parishes, 21. Total Catholic families, 6,442. The Rt. Rev. E. H. Vurpillat is dean.

The SOUTH BEND Deanery comprises all parishes in Marshall and Joseph Counties. Total parishes, 29. Total Catholic families, 10,778. The Rt. Rev. John S. Sabo is dean.

This division effective August 1, 1955.

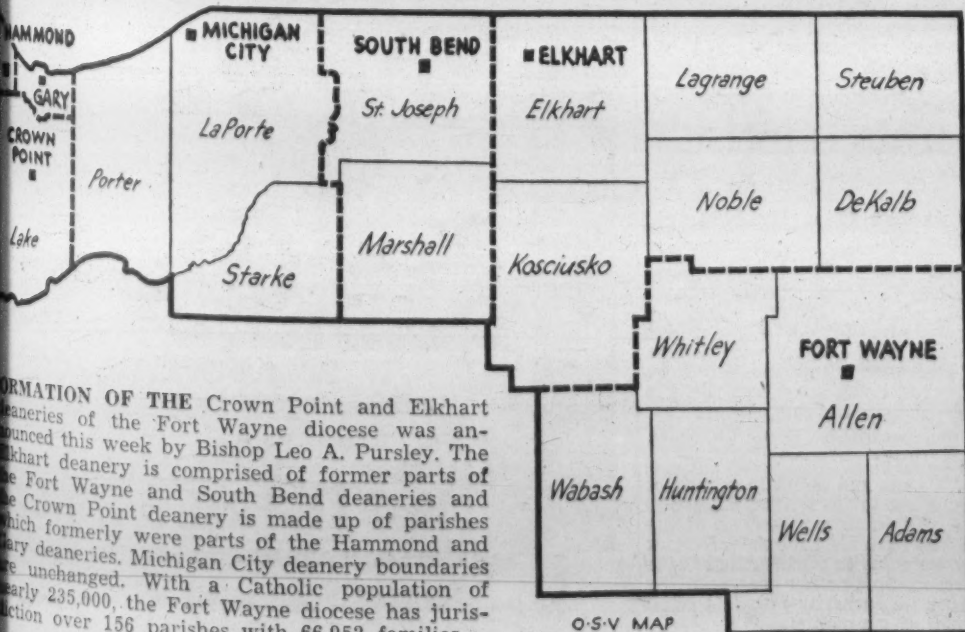
Episcopal Appointments

August 7, Day of Recollection for Diocesan Seminarians, Our Lady of the Lake Seminary, Wawasee.

August 11, Religious Profession, Sisters of St. Joseph, South Bend.

August 12, Religious Profession, Sisters of St. Francis, Mount Carmel, Mishawaka.

Leo A. Pursley
Apostolic Administrator



Fort Wayne—Erection of the Crown Point deanery in Lake county and of the Elkhart deanery in the diocese's northeast section was announced here this week by Bishop Leo A. Pursley.

The division, which was effective Monday, Aug. 1, is expected to facilitate "lay organization and action." It brings the total number of deaneries in this diocese to seven.

New deans named in conjunction with the division are the Very Rev. Stanley F. Zjawinski, Hammond; the Very Rev. Thomas L. Durkin, Fort Wayne, and the Very Rev. Joseph A. Hession, Elkhart.

THE VERY REV. Leo P. Hilbrandt, formerly Hammond dean, now becomes Crown Point dean. Father Durkin replaces the Rt. Rev. Msgr. D. L. Monahan.

Other deans are the Rt. Rev. Msgr. John A. Sullivan, Gary; the Rt. Rev. Msgr. E. H. Vurpillat, Michigan City, and the Rt. Rev. Msgr. John S. Sabo, South Bend.

The Crown Point deanery, made See New Deaneries, next page



PRAYERS OF THANKSGIVING are offered by Mr. and Mrs. Frank M. Brown, St. Paul, Minn., shortly after they learned of the release by the Chinese Reds of their son, Howard, one of the 11 American airmen held prisoner since 1953. Upon receiving the glad information, the Browns went immediately to St. Pascal church in St. Paul, where they are pictured. "We've prayed for this and can hardly wait for the day we'll see our boy again," said Mrs. Brown.

Senate Leaders Demand Chinese Free Americans

Washington—(NC) — The Senate's majority and minority leaders have joined in demanding that Communist China free other Americans—who include Catholic missionaries—in the wake of the release of 11 American flyers.

SENATOR EARLE C. Clements of Kentucky, acting Democratic majority leader, said that joy over the release of the imprisoned flyers "will be tempered by the thought that many Americans are still imprisoned in the jails of Red China."

Those still held, he said, "have endured an even longer and even more helpless captivity."

The airmen were shot down in a B-29 Jan. 12, 1953 and subsequently imprisoned by the Chinese Reds. At least one of the American Catholic missionaries imprisoned.

See Senate, next page

Archbishop O'Hara Puts Catholic Tax 'Gift' To Public Schools Over One Billion Dollars

Philadelphia—(NC)— Catholics in the United States contribute over a billion dollars each year in taxes to the public schools of the country, a sum which is only part of their outright "gift" to public school education, it was stated here by Archbishop John F. O'Hara, C.S.C., of Philadelphia.

The Archbishop said "the Catholics of this country, by the construction and operation of their own schools, are doing considerably more for the public schools than the federal government proposes to do" in a bill approved in Washington by the House Education and Labor Committee.

Archbishop O'Hara expressed his views in a front page editorial in "The Catholic Standard and Times," weekly newspaper of the Philadelphia Archdiocese.

THE ARTICLE is the third he has written within a year treating of federal aid for public schools.

In an analysis of statistics released by the government, the Archbishop, formerly president of Notre Dame University, says it seems clear that the expenditure for Catholic school construction last year amounted to \$500,000,000.

In addition to this outlay, he continues, Catholics each year save their government \$620,692,000 in operating expenses

by conducting their own Church-affiliated schools. The saving is the amount the government would have to pay if students now in Catholic schools were to attend schools financed by the government.

These two figures—the amount paid to build Catholic schools and the amount the government saves because there are Catholic schools in the country—total \$1,120,692,000.

"This is contribution No. 1 of the Catholics to the public schools of the United States," Archbishop O'Hara asserts.

"Contribution No. 2 is the local tax paid by Catholics along with their fellow-citizens." He adds that a conservative estimate of the proportion of Catholic children of the United States enrolled in the public schools is 38 per cent for the elementary schools and 60 per cent for the high schools.

"Contribution No. 3" the Archbishop says, "is the state tax, which, like the local tax, is paid alike by Catholics and non-Catholics. It is the unused portion of these two taxes," he points out, "representing the education expense of 62 per cent of our elementary school pupils and 40 per cent of our high school students, that makes up the gift of \$1,120,692,000 to the public schools."

"Contribution No. 4 exists in California, where in spite of a law to the contrary, real estate taxes

See Catholic Tax, next page

Hammond Legion Pilgrimage Set For Sunday

St. John—The third annual pilgrimage to the Legion of Mary shrine here will take place at 3:30 p.m. Sunday, Aug. 7.

Sponsored by the Legion of Mary Hammond curia, the pilgrimage "is to pay special honor to Mary Immaculate, whose virtues Legionaries try to imitate."

THE PROGRAM includes a procession, Rosary, Legion prayers, Way of the Cross, sermon and Benediction.

The statue of Mary Immaculate, which is the center point of the shrine, was blessed and dedicated in 1953. Last August nearly 900 persons made the Way of the Cross while the stations were being canonically erected.

Improvements at the shrine for this year's pilgrimage include a larger clearing around the central statue and wider paths between stations to accommodate larger crowds.

In addition to active members from parish groups in Whiting, Hammond, East Chicago, St. John, Griffith, Schererville and Cook, the curia has invited Legion auxiliary members and the general public to take part.

Auto Dealers Agree To Close On Sundays

Phoenix, Ariz.—(NC) —About 150 automobile dealers in this area have agreed to keep their establishments closed on Sundays in cooperation with a program started by local civic clubs and churches.

The dealers pledged to sign 1-year contracts which provide a \$500 penalty for failure to comply.

Israeli Airliner Incident Shows Difficulty Of Lessening Tension

Vatican City—(Radio, NC)—Circumstances surrounding the shooting down of an Israeli airliner by Bulgarians reveal the length and difficulty of the road still to be completed before not only political but also ideological tensions have lessened, "Osservatore Romano," Vatican City daily, has commented.

The El Al Constellation of the Israeli airlines was shot down just inside the Bulgarian border. All the passengers, including 12 Americans and 4 Canadians, perished.

"Osservatore" cited these circumstances: the trigger-happy mood of the Bulgarian troops which furnishes food for thought; the mystery with which Bulgaria sought to cloak the event; the silence of the Communist press and the absence of any protest on the part of the Soviet Union, five of whose citizens were among the victims.

The newspaper also recalled the recent speech of Anthony Eden, British prime minister, emphasizing the need to eradicate all barriers and to permit tourists to move around freely behind the Iron Curtain. It added that the "deplorable catastrophe has offered a terrifying example illustrating... the fundamental importance of the British minister's wish for attaining peaceful relations among nations."

The editorial added that it shows to what extent "the smiles, wishes, and handshakes at Geneva" have been changed.

If the shock felt by the whole world "hastens the arrival of a better future for what has been hailed at Geneva as the dawn of peace then a painful sacrifice will not have been useless," "Osservatore" concluded.



TAKING THE habit of an Ursuline nun Wednesday, Aug. 10 will be Miss Barbara Bladecki. She is the daughter of Mr. and Mrs. Walter Bladecki, 606 S. Warren st., South Bend. The ceremony will take place at St. Patrick church, Youngstown, O.

Holy Cross Named

Bridgeport, Conn.—(NC)—The Holy Cross Fathers, who conduct the University of Notre Dame and many other educational institutions, will staff the new diocesan boys' high school to be erected here, Bishop Lawrence J. Shehan of Bridgeport, has announced.

Catholic Tax Gift

Continued from page 1A
are imposed on parochial schools. "Contribution No. 4 for the rest of the country (No. 5 for California) as proposed is the current bill for federal aid to public schools."

"THE BILL approved by the House Committee," Archbishop O'Hara observes, "would set up a four-year program of federal-state participation, with federal grants of four hundred million dollars a year on a matching basis for the construction of new schools."

"It would provide also for the federal purchase of \$750,000,000 in school bonds in districts which cannot sell bonds at a reasonable rate of interest."

"A third provision would pledge United States credit on a matching basis for bond issues for existing or newly created school building authorities. The federal government, of course, expects repayment on the bonds and due release from credit obligations assumed under the third provision."

"This is the substance of the bill," the Archbishop says.

The editorial stresses the fact that measures of the bill proposed for the benefit of public schools, while they indicate generosity on the part of the government, are still less than what Catholics already contribute to the public schools of the country.

NAMED AS ADVISER

Chicago—(NC)—Father John P. O'Connell has been appointed Catholic adviser to the "American People's Encyclopedia," published by Spencer Press here.

Despite 'Pacification'

Church-State Tension Persists In Argentina

Buenos Aires—(NC)—Tension, unrest and uncertainty continue to prevail in Argentina despite the new policy of "national pacification" announced by President Juan D. Peron.

This applies equally in the domain of church-state relations as in the political sphere.

Catholic leaders saw some measure of reassurance in an announcement that a leading Catholic daily here which had been suppressed by the Peronist regime last December had been given permission to resume publication. However, other developments served to intensify pessimism over the Church's prospects in the future.

The newspaper is "El Pueblo," which is owned mainly by the bishops. It was forced to suspend last December after it had criticized the new divorce law and various measures adopted by the government in its anti-Church campaign. Previously

Hammond's 'Evening With Mary' August 21

Hammond—The sixth annual "Evening with Mary" sponsored by the Hammond deanery will be held here at 6:30 p.m. Sunday, Aug. 21, at Bishop Noll high school field.

Bishop Leo A. Pursley will celebrate the outdoor Pontifical Mass. A procession of members of various local organizations will include a statue of Our Lady of Fatima.

Officers of lay organizations of the deanery are in charge of arrangements.

The event last year attracted 7,000 persons.

EXPERIENCES IN RECORD

Washington—(NC)—An account of life under Communism in China, written by Bishop William Donaghy, M.M., was published in the Congressional Record at the request of Congressman Edward P. Boland of Massachusetts.



MOURNED—Brother Anthony Bruya, O.F.M. (above) who died suddenly in Jerusalem, was a well-known authority on the Holy Land and had served as N.C.C.W. News Service correspondent in Palestine since 1939. He joined the Franciscan Order in 1912 in Washington, where he served as editor of the "Crusaders Almanac."

Monsignor Sabo Returns From Rio Congress

South Bend—The Rt. Rev. Msgr. John S. Sabo, pastor of Our Lady of Hungary church here at mid-week returned from the 36th International Eucharistic Congress held in Rio de Janeiro.

A MEMBER of the Chicago Archdiocesan-Our Sunday Visitor tour to the congress, Monsignor Sabo attended Samuel Cardinal Stritch, the tour's spiritual director, during several of the congress functions.

At the Mass offered by Cardinal Stritch for Joseph Cardinal Mindszenty, Monsignor Sabo translated the Chicago Archbishop's sermon into Hungarian. The Church of Our Lady of Piety, Rio's Polish church and site of the Mass, was filled to overflowing with delegates from many nations, Monsignor Sabo reports.

Monsignor Sabo and the Rt. Rev. Msgr. Giulio Mazzari, vice rector

New Decatur Organ Blessing

Decatur—Blessing and dedication of the new pipe organ at Mary's church was to be conducted at 2:30 p.m. Friday, Aug. 5 by the Very Rev. Msgr. J. J. Seim.

The organ was designed by Barz of Lima, O. It is the original pipe organ of the church with the pipes revoiced and new console and other parts.

The concert to be presented by Sr. M. Paul, C.S.A., was to include sacred choral music by men's choir of St. Mary's church including several hymns in honor of the Blessed Mother.

The men's choir of the church was organized in the fall of 1954 by Ed Heiman.

of the Propaganda college in Rome who has spent the past three years in the Fort Wayne diocese were acolytes for Cardinal Stritch at the Cardinal Mindszenty Mass.

Monsignor Sabo also was a guest of the Philippine delegation to the congress during a dinner sponsored by that group at a Rio hotel. So present was Monsignor Sabo do A. Calip, a Philippine Catholic school official currently studying for a master's degree at the University of Notre Dame.

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ERNEST H. VOGEL
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FORT WAYNE

New Deaneries

Continued from page 1A

up of former portions of the Hammond and Gary deaneries, will take in the greatest section of Lake county land area and will include 13 parishes and 4,890 families. (See Official, page 1A).

Currently included in the Hammond deanery are 27 parishes and 14,593 families. The Gary deanery counts 18 parishes and 9,068 families.

THE ELKHART deanery was formed by taking Elkhart county from the South Bend deanery and Kosciusko, Lagrange, Noble, DeKalb, and Steuben counties from the Fort Wayne deanery. Seventeen parishes and 3,287 families are in the newly-formed Elkhart deanery.

In the Fort Wayne deanery now are 31 parishes and 12,594 families. Counties included are Wabash, Whitley, Huntington, Allen, Wells and Adams.

The South Bend deanery, now reduced in area to St. Joseph and Marshall counties, leads the diocese population-wise with 16,078 families. It has 29 parishes.

Unaffected in the division is the Michigan City deanery, including Porter, LaPorte and Starke counties. 6,442 families are located in 21 parishes.

TOTAL DIOCESAN Catholic population approximates 235,000. 66,952 families are represented in 156 parishes.

Taken into consideration in making the division were areas affected most by the addition of 19 new parishes and a population increase of 75,000 Catholics in the past ten years.

Assisting Bishop Pursley in planning the division was the diocesan board of consultants. On the board are the seven deans, Monsignor Monahan, the Rt. Rev. Msgr. Charles J. Feltes, the Rt. Rev. Msgr. John A. Dapp, the Very Rev. Msgr. Julian Skrzypinski and the Very Rev. Msgr. John F. Nadolny.

FATHER GONZALEZ complained that a police officer had ordered him on July 17—two days after President Peron had sounded his call for pacification—to stop celebrating Mass at a mission station where he had been offering the sacrifice for the past eight years. The priest described the attitude of the police officer as "haughty and disrespectful."

"Democracies," leading mouthpiece of the Peron government, meanwhile issued a sharp warning to politicians who have balked at joining the pacification program, as well as to those who spread anti-Peron rumors. Buenos Aires has for weeks seethed with speculation about the strength of President Peron's hold on the government.

Another development which has disturbed Catholics here is the report that police found a store of explosives in a Catholic school in the San Isidro suburb. According to the police, the priest in charge of the school, claimed the explosives were to protect the building in case of attack, while another priest said they were meant for use in a religious celebration planned by the school.

Senate Leaders

Continued from page 1A

ed in Red China has been held since 1951.

SENATOR WILLIAM F. Knowland of California, Senate Republican minority leader, called on Communist China to follow up the freeing of the flyers with release of missionaries and teachers. Some of these, he declared, are "held in leg and arm chains."

Senator Clements in his statement, said:

"We are not going to surrender our claim to justice for those who are still in prison because of the 11 who have been released. Neither are we going to consider Red China a responsible nation because it has ended its barbarity toward a small group of our nationals."

HOLY NAME CHURCH

CEDAR LAKE, INDIANA

ANNUAL PICNIC

CHICKEN AND HAM DINNER

Served Family Style from 12 to 2 p.m.

Sunday, August 7, 1955

GAMES—LUNCH ON GROUNDS

Prizes given at 10 p.m.

ADULTS - \$1.75 CHILDREN under 12 - 75c

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FIRST FEDERAL SAVINGS AND LOAN ASSOCIATION OF FORT WAYNE

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5 Hoosiers in St. Francis Postulant Class

Mishawaka — Seventeen postu-
lates—15 from Indiana—will be re-
ceived by the Sisters of St. Fran-
ciscan at the order's Mount Alverno
house here at 9 a.m. Friday,
Aug. 12.

FIVE ST. FRANCIS sisters will
announce final vows and ten no-
vices will take temporary vows in
ceremonies presided over by Bishop
Leo A. Pursley of Fort Wayne.

Making final profession will be
Sister M. Irene Batliner, Floyd
County, Mo.; Sister M. Jacinta Wittke,
Dubois; Sister Mary Francis
Andrews, Memphis, Tenn.; Sister
Mary Anthony Martinez, Cheney,
Iowa; and Sister Mary Paul
Hautsch, Hermann, Mo.

Taking postulant's garb will be
Lucille Blee and Joan Siemek,
Kalamazoo; Lucille Pfeifer, Ke-
okuk; Lottie Tybik and Valerie
Hammond; Barbara Klein,
Albion; Alice Hofmeyer, Fowler;
Ann Helen Hoernig, Dyer;
Alice Yuill, Boswell; Mary Ann
LaPorte; Rita Anthrop and
Jo Clark, Lafayette; Jane
Phyllis Moser, Fort
Wayne; Rosalind Maroney, Lu-
yane; Marilyn Taylor, Indianapo-
lis; Mary Ann Eyer, San Diego,
Calif.; and Ruth Hildebrandt, To-
peka, Kans.

FIRST PROFESSION will be
made by Sister M. Rita Francis
Manger, Sister M. Cecilia Marie
Spelding and Sister M. Timothy
Wood, Fort Wayne; Sister M.

U.S. Missioners' Release On Geneva Meet Agenda

Geneva —(NC)— Hope for the
early release of American mis-
sionaries in Red China has been
heightened by the paramount con-
sideration given repatriation of
Americans in the U. S.-Communist
talks here.

THE RETURN of civilians of
both sides to their respective coun-
tries was listed as the No. 1 item
on the agenda of the American
and Red Chinese ambassadors
meeting here on ways to ease ten-
sion in Asia.

Hope for the freeing of the
missionaries was also spurred
by the release of 11 American
flyers imprisoned in Red China.
Release of the airmen came a
few hours before the Geneva
talks opened.

(In Washington, some members
of Congress said the flyers' release
raised hopes that other Americans
held in Red China may be freed.)

Seventeen American Catholic
missionaries are on the Chinese
mainland. Twelve are known to
be imprisoned, and three others
are believed to be. In addition,
there are about 30 other foreign-
born missionaries in Red China.

THE TWELVE Americans
known to be imprisoned in Com-
munist China are Bishop Ambrose
Rieger of Chowtsun (Franciscan),
Lindsay, Neb., and the follow-
ing priests:

Franciscans Father Fulgence
Gross, Omaha, and Father Cyril
Wagner, Pittsburgh.

Jesuits Father Thomas Philips,
Butte, Mont.; Father John A.
Boyle, Glendale, Calif.; Father
Charles J. McCarthy, San Francis-
co; Father John W. Clifford, San
Francisco, and Father Armand
Broux, Lowell, Mass.

Maryknoll Father Joseph P. Mc-
Cormack, New York.
Passionists Father Justin Gar-
vey, Ridgewood, N.J., and Father
Marcellus White, Waltham, Mass.

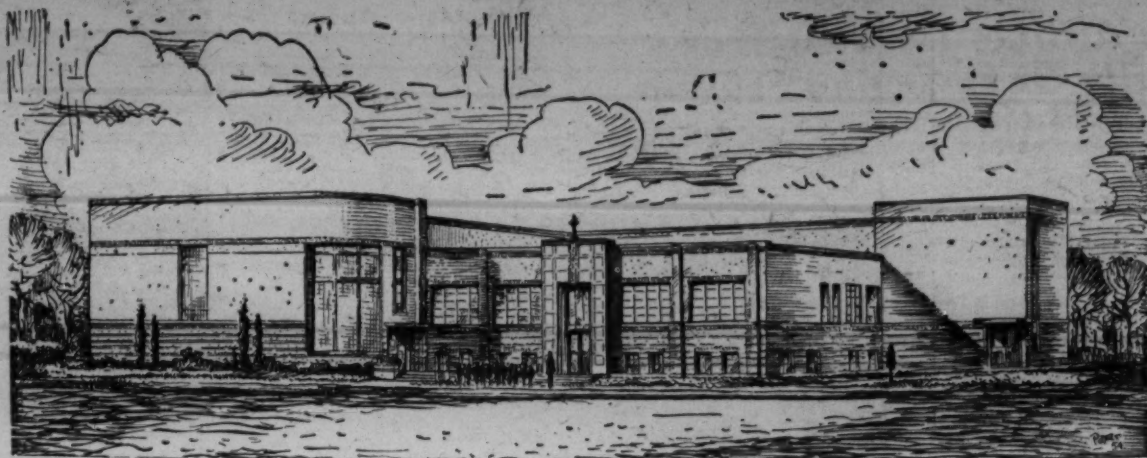
Society of the Divine Word Fa-
ther Harold Rigney, Chicago.

BELIEVED imprisoned are

Msgr. Connelly Leaves \$25,000 To Church

Fort Wayne — The late V. Rev.
Msgr. James F. Connelly, formerly
of this city, bequeathed \$20,000 to
the Diocese of Fort Wayne and
\$5,000 to St. Patrick church here.
Monsignor Connelly, who died
Dec. 14 in East Chicago, requested
in his will that \$10,000 of the
money left to the diocese be used
for orphans and the remaining \$10-
000 for education of priests in the
diocese.

East Chicago Parish To Dedicate School On 40th Anniversary



East Chicago—Dedication of a new Assumption parish school and
youth building and the marking of the parish's 40th anniversary will
be held in conjunction with a solemn High Mass at 11 a. m. Sunday,
Aug. 14 opening the day-long program.

Bishop Leo A. Pursley will bless the school at 1:30 p. m. and the
Very Rev. Msgr. Clement Mlynarovich, founder of Assumption parish,
will deliver the sermon at the Mass.

Included in the program will be an open house at the school from
2:30 to 4:30 p. m. and a dinner, dance and reception beginning at 6:30
p. m.

In addition to six classrooms, choir and library rooms, the school
building also includes a club room for parish society meetings. A regu-
lation size gym with shower facilities, a "community room" for dances
and other parish affairs and a fully-equipped soda bar are contained in
the new structure.

Monsignor Mlynarovich, currently living in retirement at Seven

Raphael Jansen Kockert, Sister M.
Monica Rose Anthorp, Sister Mary
Joseph Harris and Sister M. Ther-
esa Ann Nelson, Lafayette; Sister
M. Andrew Beckman, Lowell; Sis-
ter M. Clara Agnes Groner, Her-
man, Mo., and Sister M. Francis
Jerome Minch, Continental, O.

Fort Wayne CFM To Attend Meet

Huntington — An hour-long pro-
gram including a demonstration of
the Mass is planned for a Fort
Wayne Deanery Federation Chris-
tian Family Movement Evening of
Recollection at St. Mary's church
here at 9 p. m. Sunday, Aug. 7.

AT 10 P. M., the Rev. Edward
A. Miller, St. Mary's pastor, will
be celebrant of Benediction and
the session will close with refresh-
ments.

The discussion hour will be
held in St. Mary's gym and will
be conducted by the Rev. John
Reed, CFM diocesan moderator.
The dry Mass will include nar-
ration and an accompaniment
by St. Mary's Men's choir.

Committee couples are Mr. and
Mrs. Louis Zahm, Mr. and Mrs.
Ralph Bowers, Mr. and Mrs. James
Germick, Mr. and Mrs. James Park-
er and Mr. and Mrs. Fred Pegan.

Theme Doesn't Change Soviets Continue Plans For Atheistic Society

Vatican City — (Radio, NC) —
Soviet Communism is as deter-
mined as ever to continue the
battle against religion and to build
up an atheistic society.

That is the conclusion reached
in a front-page article in "Osser-
vatore Romano," Vatican City
newspaper, by Federico Alessan-
drini analyzing recent articles in
the Soviet press urging new and
better methods to convince the
masses that science and religion
cannot be reconciled.

These articles, "Osservatore"
also pointed out, indirectly dem-
onstrate the persistence of reli-
gious feelings among the Russian
people.

"Osservatore" particularly
cites a June 30 "Pravda" article
written by I. I. I. Franzev, doc-
tor of historical science, who ac-
cuses Russian writers of being
too "abstract" to popularize
atheistic scientific notions. It is
necessary, says Dr. Franzev, to
convince believers — without
hurting their religious feelings
— that there is no need to resort
to super-natural forces in order
to understand natural phenome-
na.

Mr. Alessandrini recalls that ex-
actly the same thing was said by
Lenin in 1922 and again in late
1954 by Communist party boss Ni-
kita Khrushchev.

AFTER CITING numerous ar-
ticles in the Soviet press harp-
ing on the theme that religion is
old-fashioned and science can ex-
plain everything, "Osservatore"
concludes that "it is not for us to
say whether these writings justify

the accusation of being too ab-
stract . . . what is certain is that
Communist propaganda —Khrush-
chev or no Khrushchev—remains
the same in its motives and argu-
ments . . . does that mean Soviet
Communism has given up the
battle? Far from it. It is deter-
mined more than ever to continue
it, and if the methods counseled in
1954 . . . do not prove adequate,
new circulars with new directives
will be issued—variations of the
same old theme that has become
an obsession."

Whiting Youths To Make First Profession

Burkettsville, O. — Three Whit-
ing, Ind., youths are included in
the class of seminarians who will
make temporary profession in the
Society of the Precious Blood in
services here Sunday, Aug. 15.

They are Benedict A. Gulassa,
John E. Kalicky and Cletus D. O'
Drobinak.

Having completed their 1-year
novitiate here, the youths' profes-
sion will be for a 3-year period.
Following the profession cere-
mony, they will begin a 6-year
study course at the society's moth-
erhouse at St. Charles seminary,
Carthagen.

Third Order Meeting

Huntington — The St. Felix fra-
ternity of the Third Order of St.
Francis will meet at 7:30 p. m.
Thursday, Aug. 11 at St. Felix
friary here.

Dolors shrine, Valparaiso, built the parish's first church, school, con-
vent and rectory. He founded the parish in 1915, one year after
coming to the U.S. from his native Czechoslovakia.

At the anniversary Mass, Monsignor Mlynarovich will deliver the
sermon in Slovak and the Rev. Gabriel Brekus, C.P.P.S., will preach in
English.

The Rev. John P. Zubak is the present Assumption pastor.
Ellsworth Potter and Associates planned the new school and con-
struction was by Roy C. Clark, Inc.

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Ridin'Hi doubles as Portable HiChair.

Toideyco Ridin'Hi AutoSeat, solid colors, \$4.95

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Home Improvement Time?

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Make your home young and beautiful again. Finish the attic, or add a garage . . . paper and paint . . . put in air conditioning or a new dishwasher . . . make your home more livable and pleasant. If you find it tough to get the money needed when you see so much that needs fixing . . . see us. Let us make you a Home Improvement Loan. You can borrow up to \$2,500 at low bank rates and repay over 36 months if desired. Your application gets prompt, courteous action at The Peoples. Open Until 6 P.M. Mondays and Fridays

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Hammond Plans Projects For The Future

The Hammond Deanery Council of Catholic Women formulated plans for two major projects under the Spiritual Activities committee recently at a meeting at the home of Mrs. Stanley Skawinski, deanery chairman, of East Chicago. Mrs. Albert Stec, East Chicago, serves as co-chairman.

A deanery-wide Day of Recollection will be held Aug. 18 at Assumption parish in East Chicago. Starting with Holy Mass at 9 a.m., the program for the day will include recitation of the fifteen decades of the Rosary, four discourses by the Rev. Leonard Felkey, O.F.M., luncheon at 12 noon, formal installation of deanery and district officers, meditations and closing with Benediction at 3 p.m.

Father Leonard, who will serve as retreatmaster, is a Franciscan missionary at Seven Dolores shrine, Valparaiso. He has chosen as his theme "Four Ways to Deepen My Soul Life." Tickets and reservations are in charge of the parish chairmen from each of the parishes in the deanery.

Announced at this meeting were the plans for the deanery council to participate in the Second Annual "Evening with Mary" Aug. 21 at Bishop Noll high school field at 6:30 p.m. This program includes all clergy and lay parish organizations within the deanery and will feature a Field Mass with Bishop Leo A. Puylas celebrant, a candle light procession and other ceremonies to honor Our Blessed Mother.

District presidents and their Spiritual Activity chairman will assist Mrs. Skawinski and Mrs. Stec in both of these projects. Representing the Deanery Council of Catholic Nurses at this meeting was Mrs. Philip Wohlgenuth.

The Rev. Julian Jercha, East Chicago district moderator, opened and closed the meeting with prayer.

Adult Education Program Planned In Chicago

Chicago (NC) — Eighteen men and women will comprise the board of directors of the newly-organized Adult Education program announced in this archdiocese by Samuel Cardinal Stritch. Under the plan, education centers will be opened in various sections of the archdiocese.

Explaining the need for adult education, Cardinal Stritch said in a statement here that "we have many study clubs and forums and lecture series from which much good is coming in our archdiocese. But to satisfy more fully this need, we must have adult education centers where the laity can go in their leisure hours and study under expert masters the subjects which in our day must be known for fuller Catholic living and more effective participation in Catholic Action."

Out-Door Mass Opens Summer Festival Aug. 14

Huntington — An out-door Mass to be offered at 5:30 p. m. Sunday Aug. 14, at the Lourdes Shrine on the parish campus, will open the annual summer festival of St. Mary's Church, here.

A cafeteria luncheon will be served after the Mass. Games, concessions, country store and a candy counter are among the attractions to be featured at the festival.

Hammond Parish Plans Delta Grove Picnic

Hammond — St. Joseph parish will sponsor its annual picnic at Delta Picnic grove, Black Oak, Sunday, Aug. 7. Included on the program are a baseball game, contests, dancing and other activities. The affair is arranged by members of the parish's various organizations.

WCOF Picnic

Fort Wayne — Junior members of Women's Catholic Order of Foresters Antionette court will attend a picnic from noon to 4 p.m. Monday, Aug. 8, at Lakeside park pavilion. Lunch, prizes and games will be provided. Junior Director Mrs. Joseph Bir is in charge.



PLAN N.C.C.W. INSTITUTES — Training the average Catholic woman for leadership and to help her in the formation of a Christian personality is the purpose of the N.C.C.W. Institutes conducted throughout the country by staff members of the National Council of Catholic Women. Pictured before their departure for sessions in Memphis, Tenn.; Madison, Wis.; Omaha, Nebr.; Spokane, Wash., and Belmont, Calif., are Margaret Mealey, Washington, D.C., executive secretary, N.C.C.W., formerly of Oakland, Calif.; Catherine Jarboe, National Committee secretary; Mary Donohoe, Organization Secretary; Irma Piepho, Administrative Assistant, N.C.C.W., and Nora LeTourneau, Field Secretary, N.C.C.W.

Pope Warns Of Pressures

Young Women Asked To Prepare For Role As 'Home Guardians'

Vatican City — (Radio, NC) — Catholic young women have been urged by His Holiness Pope Pius XII to prepare themselves for their duties as guardians of the home "against invading, external and often tyrannical influences."

Addressing members of the Belgian Independent Catholic Young Women's Organization, the Pope exhorted them to develop in themselves a "Christian personality fully capable of assuming the task of educating" families which will be exposed to such influences.

ECHOING the thoughts expressed

in the recent letter sent by the Holy See to the French Social Week, the Holy Father described the tremendous pressures brought to bear on all minds by modern communication methods, such as the press, radio and television. Many persons, he pointed out, are unable to defend themselves properly against such pressures.

"How can a Christian mother preserve in her home and instill in her children those Christian attitudes that bear witness . . . to Christian truths?" he asked. "Is it perhaps not necessary that she herself possess solid and genuinely Christian convictions, feelings and reflexes?"

"Every moment she must be able to discern among the countless influences reaching her and affecting her family those which respect and favor Christian values. Others she must know how to prevent, avoid and counterbalance through the fervor of an interior life that is spontaneously reflected by her words, gestures and whole bearing."

In order to master this "difficult art" the Pope counseled individuals and groups to study their environment, the teachings of the Church and, above all, to live a life close to the sacraments.

Hobart Archconfraternity Hears Breakfast Talk

Hobart — Members of St. Ann's Archconfraternity of Christian Doctrine of St. Bridget church here heard Mrs. Hubert Kruzan, East Chicago, urge young Catholic mothers to take an active part in parish activities during a breakfast meeting. The group meets annually for a Communion breakfast on the Feast of St. Ann.

members relating outstanding phases of NCCW activity. "There are women in this federation who possess natural gifts of initiation and organization," she said. The diocesan leader pointed out that Catholic women can put the faith and truth they believe into every day practice and become a sustaining influence in their particular chairmanships. Miss Klienckoff stressed the thought that only a life lived for others is a life worth while.

Mrs. Ball will attend the Leadership Institute at Eggewood college, Madison, Wisc., from Aug. 8 to Aug. 13.

The initial deanery session is slated for Sept. 25, at St. John Canty church, Rolling Prairie. The second meeting will be Dec. 8 at St. Mary's church, Kouts. Michigan City will be the setting for the spring conclave at St. Mary's of the Immaculate Conception church.

Recollection Day, Style Show In South Bend Plan

Mrs. Paul Gooley, president of the South Bend Deanery Council of Catholic Women, presided over the board meeting held recently in the Aquinas library. Plans were made for coming events to be held in the late summer and early fall.

The annual day of Recollection of the South Bend deanery will be held at the University of Notre Dame Aug. 17. Mrs. J. A. Tansie, Spiritual Activities chairman, is in charge of arrangements.

Mrs. Maurice Pozzi, Organization chairman of the deanery, will attend the National Council of Catholic Women Committee Institute for organization and development from Aug. 8 to 12, at Edgewood college, Madison, Wisc.

A style show to be sponsored by the deanery women Sept. 11 at St. Joseph high school for furnishing the school's Home Economics department was discussed by General Chairman Miss Marie Klienckoff.

On Sept. 15, the deanery council will sponsor a pilgrimage to Our Lady of Consolation, Carey, Ohio. Reservations must be made no later than Sept. 1 with Mrs. J. A. Tansie, 113 N. St. Peter street, Telephone Central 3-8556. The price will be \$8.50.

Mrs. Robert Egly, Social Activities chairman of the deanery, gave a short talk on the weekly religious school for retarded children sponsored by the deanery. It was noted that each month one of the parishes of the deanery would furnish the lunches for the children.

A gossip is a person who suffers from acute indiscretion. — Our Family

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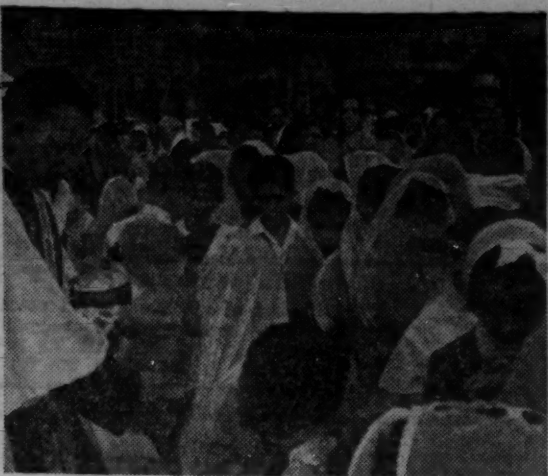
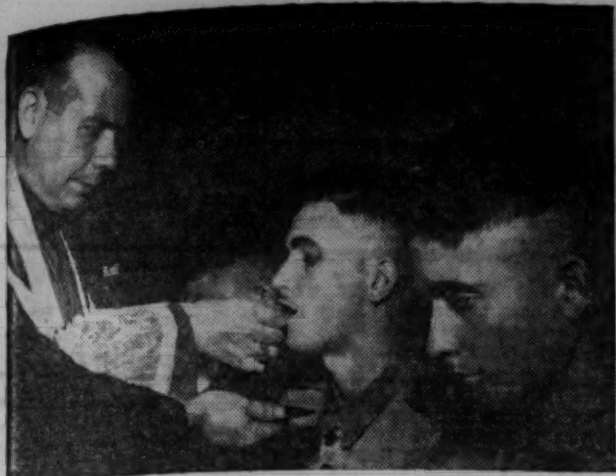
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HUNDREDS OF THOUSANDS HONOR EUCHARISTIC KING — At the International Eucharistic Congress in Rio de Janeiro, Brazil, (left photo) young soldiers receive Communion at the Men's Mass which was also the Easter Annual Communion for the Armed Forces in Brazil, by special permission of Pope Pius XII. Some 300,000 attended. Center photo, Over 100,000 youngsters attended the Children's Communion Mass, with some 200 making their first Communion. Right photo, hundreds of thousands received Communion at the special Women's Communion Mass.

P.O. To Stamp 'Out Of Business' On Mail To 'Religious Junk' House

Washington — (NC) — The Miami Post Office will return to the sender and stamp "out of business" on all mail addressed to Ex-GI-Plastics, the Miami concern whose religious-objects-by-mail operations have prompted complaints from the Post Office Department, the Labor Department and the City of Miami, and raised storms of protests from Catholic editors all over the country.

Effective August 12, the postal action will be taken in compliance with an "affidavit of discontinuance" signed by Benjamin Kram in the office of William C. O'Brien, assistant solicitor of the Post Office Department, in charge of the fraud and mailability division.

Mr. Kram, whose mail order operations were estimated by a Miami newspaperman to earn him and his brother, Henry, \$1,000 a day, arrived in Washington on a day coach from Miami. He came after the Post Office Department had filed a complaint against Ex-GI-Plastics and set a postal examiner's hearing for August 12.

By signing the "affidavit of discontinuance," and thereby agreeing that Ex-GI-Plastics would go out of business, the Krams were able to avoid the August 12 hearing which might have led to a fraud charge against them.

Mr. Kram indicated to Mr. O'Brien that he and his brother would stay in the mail order business, though they would discontinue the Ex-GI-Plastics operation. He did not say if their future operations would be in religious objects.

THE AFFIDAVIT signed by Mr. Kram also stipulates that "all mail or remittances of any kind" received by him "will be returned to the sender with a statement that the enterprise has been discontinued, and that no information will be furnished any person advising where, how, or from whom" merchandise may be procured.

The Post Office complaint against Ex-GI-Plastics charged that the circular sent with the unsolicited religious objects misrepresents the truth in that it implies that the articles "are sent by a veteran dis-

abled to such an extent as to be forced to seek charity or is unable to earn his living by any other means." A "Miami Herald" writer reported that Benjamin Kram's disability is rated at only 10 per cent and that he receives \$17 a month from the Veterans Administration. The extent of Henry's disability is not known.

A plastic crucifix was one of the "gimmicks" used by Ex-GI-Plastics. The Kram Brothers sent the crucifixes to Catholic-sounding names taken from telephone directories of cities all over the country. Worth but a few pennies the brothers got a return of at least 25 cents.

Benjamin Kram told Mr. O'Brien that only about 30 per cent of the people on their first mailing replied. Hence, they received only a small profit on the first mailing, but eight months

to a year later the 30 per cent who replied the first time were sent a new religious object, and on this and subsequent mailings, Mr. Kram told Mr. O'Brien, there was a better return.

Earlier in July, the City of Miami served warrants on the Kram brothers for violating city regulations by using "misleading, deceptive or untrue advertising" in their mail order business.

On June 29, Secretary of Labor James P. Mitchell, through Solicitor of Labor Stuart Rothman, asked the U.S. Court in Miami for an order restraining the Kram brothers from future violations of the wage and hour law of the Fair Labor Standards Act. They were charged with paying employees less than 35 cents an hour. A date for the Labor Department hearing has not yet been set.

Catholic Press Lauded For Alerting Readers

Washington—(NC)—A Post Office Department official praised the Catholic Press for the "good job" it has done in alerting its readers to the "religious junk" operations by mail.

William C. O'Brien, assistant solicitor of the Post Office Department in charge of fraud and mailability division, told the N.C.W.C. News Service that he hoped the Catholic Press would "continue to expose" such enterprises.

He said this a few hours after Benjamin Kram signed an "affidavit of discontinuance" in his presence. By the affidavit, Mr. Kram agreed to discontinue operations of Ex-GI-Plastics, a Miami mail order house that was sending unsolicited religious objects to Catholic-sounding names culled from telephone directories.

Mr. O'Brien said the Post Office Department is "doing all it can to protect the public" but it needs the cooperation of the public. He cautioned citizens to be "very careful of any unsolicited mail," and to complain

to their local post offices if they have "any reason to be suspicious" of the person or organizations sending them such mail.

As far as postal laws are concerned, Mr. O'Brien said, the person receiving unordered merchandise need make no reply nor return the item to the sender.

NCCM Holy Hour

Huntington—The August Holy Hour for the Southwest district, Fort Wayne Deanery Council of Catholic Men, will be held at St. Mary's church here at 8 p.m. Sunday, Aug. 14. The Rev. Edward A. Miller, St. Mary's pastor, and the parish Holy Name society will host the meeting.

Gary Parish School Class Holds Reunion

Gary — The class of 1925 of St. Hedwig school here marked its 30th anniversary with a reunion attended by 32 of the original class of 49. Included were Sister Mary Grace, Huron, So. Dak., and Sister Mary Louise, principal of St. Mary's school, Hammond. Three of the class are deceased.

Services To List Religion On 'Dog Tags'

Washington—(NC)—The Navy and Air Force are expected to follow the Army's new policy of allowing every soldier to have his religious denomination stamped on his identification tag.

The new system will probably consist of a series of initials similar to those used in the old arrangement, but will allow a greater number of them. Only "C" for Catholic, "P" for Protestant, "J" for Jewish, "X" for all other denominations and "Y" for no preference were formerly permitted.

Msgr. Patrick H. Ryan, Army Chief of Chaplains, is said to have recommended the move to allow

Father Rigney's Mother Asks Aid For His Release

Washington —(NC)— Mrs. Adie Rigney, mother of the Communist-imprisoned Father Harold Rigney, S.V.D., has made a personal appeal to U. S. Ambassador to Czechoslovakia U. Alexis Johnson for his help in obtaining the freedom of her son and other Americans held captive by the Chinese communists.

MRS. RIGNEY made her plea just before Ambassador Johnson left Washington to meet Chinese Ambassador to Poland Wong Ping-Nan in Geneva. Top on the discussion agenda for the Americans at this meeting is the release of the American civilians and military men held by the Chinese government.

Senator Paul H. Douglas of Illinois accompanied Mrs. Rigney to the State Department, where she met ambassador Johnson and Carl McCordle, an assistant secretary of state.

Mrs. Rigney flew from Chicago to meet Ambassador Johnson. Among those accompanying her were Joseph Meegan, executive secretary of the Back of the Yards Council of Chicago.

The ambassador told Mrs. Rigney: "I have been very close to this thing for a long time. We have had some success and I earnestly hope this renewal of talks will lead to success. I will do all I can. I will need the hopes and prayers of all of you."

In a Peiping radio broadcast monitored the next day in Tokyo, Red Chinese Premier Chou En-Lai said, "The number of American civilians in China is small and their question can easily be settled" at the meeting in Geneva which is a resumption of talks begun last year.

any and all denominations to be listed specifically and the Army agreed.

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Warns Against Immodest Dress

Atlanta, Ga. —(NC)— Parents have a serious obligation to watch their style of dress and that of their children to guard against immodesty, Auxiliary Bishop Francis E. Hyland of Savannah-Atlanta said in a letter read in all parishes of the diocese.

SOME WOMEN "invade even the very house of God in indecent and immoderate" dress, the Bishop said. He called for a campaign against clothes which "expose rather than cover the body."

"Let us all bear in mind that we are our brother's keeper and we must be careful lest anything we do bring evil to the lives of others," he wrote.

Many styles of women's clothes today expose youthful minds "to the extreme danger of losing their innocence," and not only are "a source of temptation, but even an occasion of sin," he declared.

Bill Eases Mailing Church Publications

Washington —(NC)— President Eisenhower has signed a bill allowing churches and church organizations to mail their publications at second-class rates without maintaining subscription lists separate from membership lists.

Under the old law, churches were required to get a signed statement from members of the church which said a part of that member's contribution to the church was to be used as a subscription to church publications. Often, however, a member failed to sign the statement and while on the membership list, he would not be on the subscription list.

The new legislation makes it possible for churches to send their publications to all their members at second-class rates by satisfying the postal regulations with a simple resolution by church governing boards.

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August 7, 1955 Fort Wayne Edition
OUR SUNDAY VISITOR



'HAPPIEST DAY OF OUR LIVES' — Oliver Pappa and his wife Margit, first refugees to arrive in America from the Port of Istanbul declare, "This is the happiest day in our lives," when they were greeted by Monsignor Aloysius J. Wycislo, assistant executive director of Catholic Relief Services—N.C.W.C., in New York. Oliver, who served in the Hungarian Army in World War II was a prisoner of the Russians in Siberia, and in 1946 was imprisoned again because he was the brother of a priest, who is still held behind the Iron Curtain. He and his wife both speak seven languages.

Christian Doctrine Learned Best Through Living Church's Liturgy

Loveland, O. —(NC)— Christian doctrine is learned more deeply and more lastingly through the liturgy—the Mass, the Sacraments, the Divine Office—than through classroom instruction a veteran declared here.

He is Father Johannes Hofinger, S.J., Austrian-born missionary to China and member of the faculty of a Chinese seminary, now in exile in the Philippine Islands.

Addressing an "open house" audience at Grailville Community College, Loveland, Father Hofinger cited the rapid spread of Christianity in the first six centuries after Christ. "Those centuries," he said, "are the golden age of the Church's missionary work. At the same time, they are the golden age of the Church's liturgy. And this is no mere coincidence."

To form "real Christians" under the catechetical program of today's missions may take "generations," Father Hofinger said. But in the early days of the Church "as a rule it was possible to give catechumens a deep Christian formation in two or three years," he added.

"And we didn't have any catechism, then," he said. "There were no Catholic schools for the great majority of catechumens." Instead, their Christian formation stemmed from "intimate association with the liturgy."

A world-renowned authority on the Church's liturgy and a frequent contributor to "Worship," U.S. liturgical review, Father Hofinger listed the reasons for the effectiveness of the liturgy in de-

veloping knowledge and love of the faith in the first six centuries.

"FIRST OF ALL," he said, "the liturgy in those days was completely understandable to the people. It was the accepted rule then to celebrate Mass in the language of the people."

"But it is not merely a question of using the common vernacular," he added. "The whole structure of the liturgy then was much simpler than it is today. If a catechumen attended the liturgical celebrations a few times he could not help understanding what was taking place."

Another feature of the people's worship then was that it was "more popular," Father Hofinger said. "The whole community of Christians had an intense, active part to play. They considered the liturgy 'our worship,' 'our work.'"

As a result, the liturgy helped build up the spirit of community "so necessary in a time of persecution."

But by the time of Charlemagne (about 800 A.D.), the liturgy had become "not in theory but in practice the work of the clergy," Father Hofinger said. "Moreover, it was celebrated always in Latin, in the Western Church, and from that time the liturgy helped the people very little, as far as instruction in their faith was concerned."

The Jesuit, who came to the U.S. to teach at the University of Notre Dame's summer session, deplored the fact that "90 per cent of our religious formation is centered in scholastic instruction."

"Of course we need formal instruction," he admitted. "But our classical school of religious formation is in the liturgy."

"Rome is interested in the liturgical movement," he said. "Rome sees much more clearly than we the danger that we face. The Holy See is ready to grant all the necessary privileges that would make our liturgical celebrations more instructive."

Father Hofinger made it clear that the liturgical movement is "not just an attempt to have the Mass in vernacular languages."

"The purpose of the movement," he said, "is not to have a fine celebration of the liturgy from our point of view, but to achieve a general deep renewal of Christian prayer in the spirit of the Church and with the Church."

"WE MUST SEE the celebration of the Mass not only as a duty," he said, "but as something we cannot do without. Otherwise, when a time of persecution comes, the people are apt to hold themselves excused."

The Legion Of Mary

God's Mother And Our Mother

"What I can't understand about you Catholics is that you pay so much attention to Mary. Why do you do it?" Ken's remark was not new to the Legionaries. John smiled and said, "Because God Himself paid very special attention to her. In the Divine Plan, God saw fit to arrange that no foreshadowing or coming or giving or manifestation of Jesus should be without Mary."

"What do you mean by that?"

"First of all, the exalted place of Mary in the Christian religion was vividly and unmistakably revealed in Prophecy. In the first Prophecy of Redemption God said to Satan: 'I will put enmities between thee and the Woman, her seed and thy seed. She shall crush thy head.' (Gen. iii, 15). Here, God summarizes the future Redemption, giving Mary her unique place as enemy of Satan. It is Mary and no one else—not even the greatest of the prophets or the apostles or the saints, but only Mary alone out of all creatures who will ever exist—who is divinely designated as the Co-worker of Salvation. God could have dispensed with Mary altogether just as He could have dispensed with Jesus Himself. But God chose to include Mary."

"Yes, the Prophecies do speak of 'the Woman,' 'Woman and Child,' 'the Virgin,' 'the Queen seated at the right hand of the King,'" Ken said.

"Don't you think that a Redemption which Prophecy speaks of as brought about by the Woman and her Child together would be radically inconsistent with an actual Redemption which relegates the Woman to obscurity?"

"I never thought about it that way before," said Ken slowly.

"Did you ever wonder what might have happened if Mary had not consented to become the Mother of Jesus?" asked David.

Ken stared thoughtfully at the two Legionaries and did not speak. David continued, "God chose to make the coming of the Redeemer dependent upon the word of the humble maiden of Nazareth. She had a free will, a perfect freedom of choice. She could have said, 'No!' to the Angel's proposal of the Incarnation. This was the moment to which all generations had looked forward and to which all generations since have looked back."

"Wasn't that when Mary said, 'Be it done unto me?'"

"Yes, those words of her consent were the termination of the Old Law and the beginning of the New, the fulfillment of all prophecies. The Redeemer came to Mary and through her to all men. But on the first Christmas night, those who turned Mary from their doors turned Christ away. They did not realize that when they refused her they refused Him Whom they awaited. When the shepherds found the Holy Child they found Him with Mary, His Mother. If they had turned away from her they would not have found Him. If the three Kings had refused to approach Mary they would not have reached Him."

"One could say that Mary actually brought Christianity on earth?"

"Yes, but some who call themselves Christians do not realize this and even try to deny her a place in Christian worship." There was a little pause, then David added, "Perhaps it has not occurred to those people to think how much they owe to her. They do not reason that if they were excluded from her words of acceptance, then Redemption has never come on earth for them. In other words, they are not Christians at all even if they cry: 'Lord! Lord!' all the day and every day (St. Matt. vii. 21)."

"You know," said Ken thoughtfully, "the Bible does mention Mary in the major events of Christ's life."

"The Son is always found with His Mother. Just as it was God's will that the reign of grace should not begin without Mary, so it was His pleasure that things should continue in the same way. Mary's request at Cana was the beginning of the signs and wonders by which Christ proved His mission. When Jesus hung upon the Cross at Calvary Mary stood beneath it as the representative of all mankind. At Pentecost, it was by Mary's prayer that the Holy Spirit descended upon the Mystical Body of Christ which is His Church. It is the same in all Divine things. If Mary is left out, God's plan is not conformed to, no matter what one's prayers or strivings may be. If Mary is not there, grace is not given."

"Don't we slight God's power when we attribute so much to Mary?"

"You would not dream of claiming that the force of gravity takes away from God's power, could you? The law of gravity is from God and accomplishes His purposes in nature. If the laws God made for nature show forth His might, why should the law He made for Mary in the realm of grace, do other wise than show His goodness and power?"

"But if we direct our prayer to Mary would we not turn away from God?"

"You must give all to God but give it all WITH Mary. Whether you pray to the Father or to the Son or to the Holy Ghost or to a saint, it should always be prayer in union with Mary. She repeats the words with you, you and she together giving to God all you jointly have. This form of devotion to Mary is easy and it is the best way to acknowledge her part in the working out of salvation. The daily life of a Christian is nothing else than the formation of the Lord in that member of the Mystical Body. This formation does not take place without Mary. Mary is the Mother of the Christian just as she is the Mother of Christ. Her consent and her maternal care are just as necessary to the daily growth of Christ in the individual soul as they were to His original taking of flesh. So, the Christian must deliberately and wholeheartedly acknowledge Mary's position and thank her for it."

"It seems to me now that we must owe a big debt of gratitude to Mary," Ken said slowly.

"Gratitude to Mary is the mark of every Christian."

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THOMAS E. MCCARTHY
Fort Wayne — Thomas E. McCarthy, 47, local businessman, died last week following a serious illness of several months. He was born in Crestline, O., he came to Fort Wayne at the age of six months. Central Catholic high school and Purdue university. He was associated 25 years in the men's clothing business here. Five years ago he became one of three partners of Meyers and McCarthy Men's Wear. He was a member of St. Peter church, its Holy Name society and the Optimist club. Surviving family and a son, a daughter, his mother and a sister.

CLAUDE M. KNAUER
Avilla — Claude M. Knauer, 71, former local grocer, state oil inspector, fire inspector in the state fire bureau of motor vehicles and until about two years ago a member of the Republican party, died last week at his home here. He is survived by his widow, a son, a daughter, a son-in-law and two grandchildren. He was a member of St. Mary's church.

MISS CORNELIA GOLLNER
Fort Wayne — Miss Cornelia Gollner, 55, housekeeper at St. Joseph church, died last week at St. Joseph hospital where she had been a patient. She was born in Kokomo, Ind. The last eight years she served as housekeeper for her mother, the Rev. Lawrence Gollner, its pastor and a member of the Women's Catholic Altar society and the Women's Catholic Order of Foresters. Surviving besides Father Gollner is a sister.

JAMES F. ARNOLD
Fort Wayne — James F. Arnold, formerly of this city and Decatur, died last week at his home in Delphi. Prior to moving to Delphi 10 years ago, Arnold lived in Fort Wayne and operated the gas company in Van Wert, O. Surviving are his widow, three daughters, three sons, three brothers, three sisters and six grandchildren. Funeral services were held last Saturday at St. Joseph church with the Rev. Stanley Manoski officiating.

MRS. MARY A. GILMARTIN
Fort Wayne — Mrs. Mary A. Gilmartin, 71, a lifelong resident of this city, died last week at St. Joseph hospital. The daughter of the late Mr. and Mrs. Edward Gilmartin, pioneer residents of this city, she was a charter member of St. Patrick church, a member of the Blessed Virgin society, Sacred Heart league and the 52 club. Surviving are a sister, Mrs. Martin, a son, and several nieces and nephews.

South Bend
Poljan Buzkowski, 54, St. Casimir, Joseph W. Snyder, 71, St. Joseph, Joseph E. Casey, Sr., St. Joseph, Sylvester Leda, 48, St. Adalbert, Mrs. Joseph Maler, 67, St. Adalbert, Ludwik Deranek, 89, St. Stanislaus, Peter S. Jankowski, 70, St. Stanislaus, Mrs. Valeria Kopinski, 68, St. Stanislaus.

Huntington
Charles J. McGary, 61, St. Mary's, Monroeville.

Fort Wayne
Joseph G. Schmitt, 77, St. Andrew, Joseph Placko, Sr., Most Precious Blood, Stephen Duzak, 58, St. Mary's, Mrs. Minnie DeFreay, 60, St. Peter's.

Preparing For Future Of Church In Russia

New York — (NC) — The Russian Center at Fordham University has announced the publication of a Catechism, a book of theology, a life of Pius X and two other works, on marriage and the eucharist—all in Russian.

"Dollar-a-Month" clubs started by groups interested in the Russian apostolate have made it possible for the center to have 19 works in Russian and English either printed or in preparation.



ROSARY CRUSADE FOR MAU MAUS — At the Mau Mau Prison Camp in Athi River, Kenya, East Africa, Father Patrick Peyton, C.S.C., spoke to 1,500 detainees about Our Lady and the Family Rosary, and at the end of the rally some 500 of them knelt to pray the Rosary. More than 600 rallies were held in this territory among the Masai, Kikuyu and Kamb tribes.

Smuggled Diary Reveals

Cardinal Mindszenty's Presence In Jail Led To Revival Of Faith Among Inmates

Dublin — (NC) — Cardinal Mindszenty's presence in Red Hungary's Vacz prison led to a remarkable revival of faith among its 2,000 inmates.

This was reported by one of the cardinal's fellow prisoners, Dr. Laszlo Toth, Hungarian Catholic newspaperman who was tried and sentenced with the cardinal.

Excerpts from a diary kept by Dr. Toth, who died earlier this year, have been published here in "The Standard," Catholic weekly. Parts of the diary were smuggled

out of Hungary following the journalist's death.

CARDINAL Mindszenty, whom the Hungarians claim to have released from jail, was an inmate at Vacz from 1949 to 1953. Dr. Toth's diary describes the effects of his presence there as follows:

"When the cardinal was transferred to Vacz it was estimated that there were among the inmates many unbelievers, especially liberal Marxists who quarreled with the Orthodox Communists of Stalin's school.

"But the cardinal's presence in the prison has had a tremendous influence on the revival of the faith among the 2,000 inmates. Religion has become in the cells of Vacz prison a living spiritual force.

"I have witnessed many cases when the atheistic Marxists — former avowed enemies of any religion — have rejected Marx's dialectical materialism and embraced the Catholic faith."

The diary also reported on the cardinal's heroic behavior while imprisoned. It told the following story:

"We are shivering in our cells both from hunger and from cold. The bread ration has been cut again. A moving scene occurred

yesterday in the prison yard. A youth fainted and collapsed in the mud.

"The cardinal, who happened to be taking his daily walk, was the first to help him (the youth) to get up.

"I am hungry. I can't stand this any more," whispered the youth.

"TAKE THIS LOAF of bread from me, please," the cardinal insisted, in spite of the fact that he himself had not much to eat.

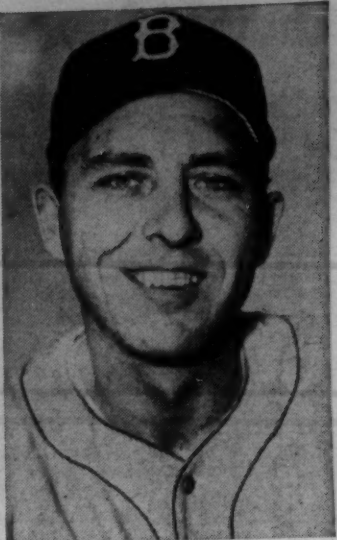
"The youth with tears in his eyes kissed the cardinal's hand. When they parted the cardinal told the youth, 'I shall pray for you.'

"For more than four weeks the cardinal used to send his loaf of bread every second day to that youth."

After Cardinal Mindszenty was removed from the Vacz prison in the spring of 1952, Dr. Toth wrote in his diary:

"The cardinal has been removed from the general prison ward somewhere else. I am sorry that I won't see him any more during the walk in the prison yard. But he was carrying the burden of prison life with nobility and dignity.

"We do not see him anymore, but we feel his presence everywhere in prison . . ."



ST. JOE COLLEGE alumni will honor Brooklyn Dodger First Baseman Gil Hodges, a 1945 St. Joseph graduate, Sunday, Aug. 7 just before the Dodger-Cub game at Wrigley field. Hodges will receive a plaque from the Very Rev. Raphael H. Gross, C.P.P.S., St. Joseph president. The Dodger infielder also will be feted at a dinner at the Union League club following the game.

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Unadulterated Americana U.S. Newsboys Experience Wonderful Time In Rome

FATHER JAMES I. TUCEK

Rome — (NC) — Sixteen American Catholic boys were in this city recently as part of a contingent of 48 "junior ambassadors" from the United States.

The boys, ranging in ages from 12 to 18, were here through the cooperation of Hearst publications and Trans World Airlines to begin a two-week tour of Italy as a select group of outstanding newspaper-boys.

Arriving at Rome's Ciampino Airport, the young emissaries were met by government officials, and many notables of Rome, including representatives of Msgr. Carroll-Abbing's Boys town. Following the airport reception the young businessmen were received by American Ambassador Clare Boothe Luce, Italian President Giovanni Gronchi and Mayor Salvatore Rebecchini of Rome.

THE ANCIENT CITY of Rome, accustomed to taking the flood of tourists in its stride, took a cautious look at the "strange invasion." But after three days it openly admitted in the pages of its newspapers that it was captivated by this sample of unadulter-

ated Americana that the newspaperboys represented.

"They've alerted the American and British embassies that our ambassadors are here," the delegate from Brooklyn announced. His big interest was in finding a place where he and his buddy from Buffalo could rent a motor-scooter "like those the Romans ride."

"Can I see the Pope even if I'm not a Catholic?" a boy from Los Angeles asked.

"Can he really bless my rosaries all the way from up there in that little window?" The boy from Milwaukee was referring to the Holy Father's daily 12:30 appearance when he blesses the crowds in St. Peter's Square.

Bernie Witucki Back At N.D.

South Bend — South Bend prepared to welcome back Bernie Witucki, one of Indiana's most successful high school coaches who operated with continued success in the college field, this week.

Witucki, a native of South Bend and South Bend Washington's first football coach, will join the Notre Dame coaching staff as an assistant. He will work with the backfield and assist in scouting duties.

Witucki, 44, resigned last winter as head coach at Tulsa, Okla. He played his first college football at Notre Dame although he graduated from George Washington university where he was an outstanding center.

When Witucki left Washington high school, he had directed the Panthers to 60 wins, 10 losses and six ties in eight seasons. Two of his backfield aces — Steve Bagarus and Ernie Zalejski — later played for the Irish.

'In God We Trust' Proposed Official Motto Of The U.S.

Washington — (NC) — With the ink hardly dry on the president's signature to a law that will have "In God We Trust" put on all future coins and paper money in the United States, a congressman has proposed that the inscription be officially made the national motto of the U. S.

Rep. Charles E. Bennett of Florida introduced the resolution.

Mr. Bennett said that making "In God We Trust" our national motto "would keep us constantly reminded of the spiritual and moral values upon which our country was founded and upon which it depends for survival." He said he hoped to get action on his proposal in the next session of congress.

(According to the congressman's office, "E pluribus unum," [one from many] though it appears on the great seal of the United States has never been officially adopted as the country's motto. However, Shankle's "American Mottos and Slogans," published in 1941, says that Congress adopted "E pluribus unum" as the motto of the U. S. "in 1781.")

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Fort Wayne Edition

OUR SUNDAY VISITOR

Diocese Among Leaders Using English Ritual

Fort Wayne — The Fort Wayne diocese is one of only 17 U. S. archdioceses and dioceses which has fully approved use of the new Latin-English ritual, it was learned here last week.

ANNOUNCEMENT of the granting of the use of the vernacular in this country by Pope Pius XII was made a year ago during National Liturgical Week. Fort Wayne diocesan priests were instructed shortly thereafter to begin use of the new service as soon as the Latin-English rituals were available.

Copies of the new form, published by the Bruce Publishing Co., Milwaukee, were distributed throughout the diocese in the late fall and English has been used in certain sacraments and blessings ever since.

Results of a recent survey conducted by the Chicago Vernacular society show that the new ritual is in use in the Indianapolis, Louisville, Cincinnati and Detroit archdioceses. Dioceses, beside Fort Wayne, which have fully approved the new form are those of Evansville and Lafayette-in-Indiana; Covington, Ky.; Cleveland, Columbus, Steubenville, Toledo and Youngstown, Ohio, and Grand Rapids, Lansing, Marquette and Saginaw, Mich.

The Illinois province, which includes the Chicago archdiocese and five dioceses, permits partial use of the English ritual.

Sacraments affected by the new ruling are Baptism, Matrimony and Extreme Unction. Exceptions are made — that is Latin must be used — in baptismal exorcisms, anointings, and essential Sacramental words ("I baptize thee," etc.).

BLESSINGS for which the vernacular may be used are those for homes, medals and statues, candles and throats, before and after childbirth and with the distribution of ashes on Ash Wednesday.

U. S. bishops composed the petition for the Latin-English ritual at their 1953 meeting. Kansas City Archbishop Edwin V. O'Hara, who headed the committee, said at the time the Holy See's permission was announced that "in large part" the American request had been filled. He called the Sacred Congregation of the Holy Rite's approval "a very generous grant."

Editorially noticing that quick approval of the new ritual has centered in the midwest, last week's "Indiana Catholic Record" also recalled that it was here that Catholics took the U. S. lead in the matter of parochial schools, frequent Communion and the Liturgical movement.

The frequently tongue-in-cheek "Catholic and Record" warned midwest Catholics about being "jingoistic," however, reminding that "we got Bingo from the East."

Sister Mary Clare Heads Holy Cross Midwest Province

Notre Dame—Sister Mary Clare, C.S.C., has been appointed Midwest provincial superior of the Sisters of the Holy Cross, succeeding Mother Kathryn Marie, who was elected superior general of the community.

MOTHER MARY Clare has been a provincial councilor and the supervisor of Holy Cross schools in the midwest since 1946. Before that time, she was superior and principal at St. Mary's school in Michigan City. She has also taught at St. Mary's school Anderson.

Located in the province which Mother Mary Clare now heads are 37 of the more than 100 schools and hospitals conducted by the Holy Cross community throughout the country. In Indiana, they are located in Anderson, East Chicago, Elkhart, Fort Wayne, Gary, Hammond, LaPorte, Logansport, Michigan City, Plymouth, South Bend, Valparaiso and Notre Dame.

The complete list of states in which the community conducts schools or hospitals includes Ari-

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OUR SUNDAY VISITOR

Fort Wayne Edition

August 7, 1953



XAVIER UNIVERSITY gave new presidents to two universities in the Chicago Province of the Society of Jesus (Jesuits) in simple ceremonies that took place in Chicago and in Cincinnati. The Very Rev. James F. Maguire, S.J., (left) who has been president of Xavier university for the past six years, became the president of Loyola university, Chicago. The Very Rev. Paul L. O'Connor, S.J., who has been dean of the Xavier University College of Arts and Sciences since 1948, succeeded Father Maguire as the 29th president of Xavier.

zona, California, District of Columbia, Illinois, Indiana, Iowa, Massachusetts, Maryland, Nevada, Ohio, Pennsylvania Texas, Utah and Washington. It has foreign missions in Pakistan and in Brazil.

NEEDY GIVEN MEDAL

Mexico City —(NC)—Over 2,000 of this city's needy were guests of the Mexican Conference of St. Vincent de Paul on the patronal feast of the organization.

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